A VOICE FROM THE DEEP.

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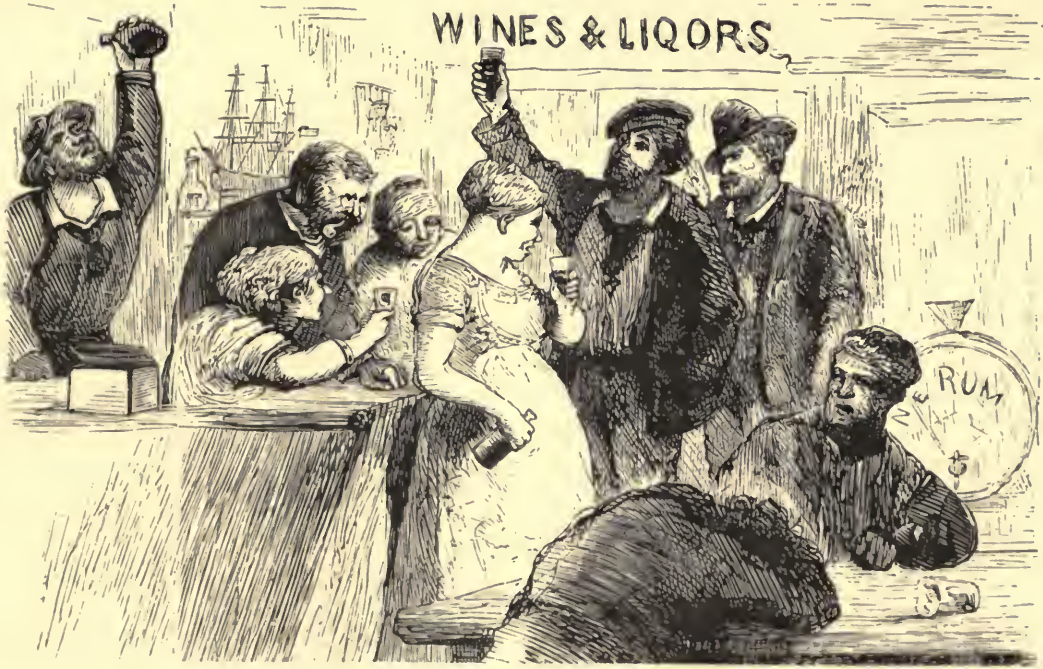
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A

VOICE FROM THE DEEP.

BY

CAPT. P. STRICKLAND.

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PREFATORY REMARKS.

THE author of this little volume has been a sailor for nearly twenty years. He has, in that time, served in nearly every capacity on board of a merchant-ship. It cannot be urged, therefore, that the inexperience of the writer disqualifies him from making an accurate estimate of the evils which exist among a class of men with whom he has spent nearly two-thirds of his life.

The subject of this work has engaged my attention, in a greater or less degree, ever since I became cognizant of the miserable condition of seamen. It never occurred to me, however, that I could ever do much to effect a change for the better. I thought, with many others perhaps, that the most of a sailor's woes were due to his own depravity; and that, when the genial influences of the Christian religion should become more widely diffused, the hardened mariner, as well as others, would eventually be subdued and saved by the matchless power of grace. I thought my duty would be done in the matter, if I used diligently my best endeavors to reclaim individuals. As to influencing

the masses, I thought that that was the business of those who are specially set apart by the Church "to go into all the world, and preach the gospel to every creature."

Time and observation at length wrought a change in my views. I saw that the majority of seamen had no heart for religion. If, here and there, one could be improved, I noticed, that, in most instances, he would soon abandon a seafaring life, and seek for other means to gain a livelihood. I found that there was something in the condition and circumstances of the sailor that pre-occupied his mind, and prevented him from being acted upon by moral and spiritual motives with any great degree of efficacy.

When I first took charge of a vessel, I felt my responsibility to seamen keenly. I do not think my owners' interests lay much nearer my heart. It caused me so far to overcome my natural reserve and diffidence, that I immediately resolved to hold divine services every sabbath on board of any vessel that it might fall to my lot to command; and I have never yet seen occasion to regret my decision.

The men would generally all attend, and conduct themselves in a becoming manner. They would also behave much better during the voyage than if no such services had been held. Those circumstances seemed encouraging; but I quickly saw that there was a limit to a shipmaster's usefulness, far more circumscribed than I had any idea of when I began. I found that (in the case of sailors at least) many of the steps were gone from the ladder which

Jacob saw reaching from earth to heaven; and, unless they were replaced, seamen could not ascend. Unless the disabilities of sailors were first removed, all efforts to reclaim them must be about as futile as the attempts of Sisyphus of old to roll his stone.

This discovery induced me to examine the subject closely, to see if any way could be devised that would be likely to lead out of such a labyrinth of difficulties; and the results of my researches and investigations may be found by perusing the following pages.

When I thought that I had divined the cause of, and cure for, most of the special ills which beset seamen, I met with other difficulties, which, for a little time, almost threatened to make me despair of ever being able to do any thing for the sailor. In the first place, I was frightened at the magnitude of the remedies which had commended themselves to my careful judgment. I could not help thinking that our tax-burdened people would be almost ready to stone any one who should have the temerity to propose a further increase of taxes. Whether I was right or not, time will determine; but, if the stoning time ever does arrive, I shall console myself with the reflection that I never proposed such an unpopular remedy for the ills of seamen, merely to serve my own selfish interests. I, at least, must bear my share of the taxation.

Another serious difficulty now presented itself for my consideration. I had no means of gaining the public ear. As to lecturing, that was entirely out of the question; for

I had never yet been prevailed upon to speak a dozen sentences before an audience on any one subject in my life. Writing would do better, for me at least; but then I very well knew that my seafaring life had never been favorable for developing such habits of thinking, and modes of expression, as would qualify me to produce any thing like a perfect literary performance. The rules of grammar had partially fled from my memory; and I had had but little occasion to submit my mind to the vigorous discipline which is so essential to give even genius any well-grounded hopes of achieving success as an author.

No one, therefore, need expect to have his fancy tickled by the productions of a man who knows more about box-hauling a ship than he does of the rules of syntax. People should reflect that Nature does not often combine the fleetness of the greyhound with the strength of the buffalo. If I had spent my youth in schools and colleges, I might have missed that experience which no amount of book-learning could compensate for, or the greatest skill in debate supply.

If there are those, however, who shall choose to criticise this work, all I have to say is, they are entirely welcome to do so. If the style should not suit them, or if there should be found any violation of the established rules of grammar, it would be a benefit to me to have all mistakes brought to my notice. If the sentiments are adjudged faulty, I should like to hear all the objections that can be offered; for I think all the subject needs is ventilation. If

I have made any mistakes in judgment with regard to ways and means, I should like to be apprised of my errors, and set right. If any one knows of a more excellent plan, I should really like to hear of it; and perhaps some of my readers may be able to furnish suggestions bearing on this subject that would be invaluable. Perhaps some one can devise a plan that would be more feasible than mine. All are cordially invited to give their views on this highly important and deeply interesting subject; for in the "multitude of counsellors" there is said to be safety.

If any uncharitable persons shall choose to attack my little work with ridicule, and me with calumny, I shall not have much confidence in their honesty; but still, if they are able to advance any thing that will throw additional light on what I have termed the seamen's cause, I shall gladly avail myself of their moonshine, and try to feel very much obliged to them. The children of the Wicked One have done many a good turn for the cause of truth, without, perhaps, intending to do any such thing; and sometimes they have accomplished glorious results while taking active and energetic measures to stay up the palsied hands of prejudice and ill-will.

Whatever different conclusions people may come to as to what ought to be done for seamen, they should always bear in mind that the evils enumerated in this book actually exist. No man conversant with nautical affairs can honestly deny that fact without doubting the evidence of his own senses. I feel that my duty will not be done

in the matter until I have laid the subject before the public, and perhaps not then. Something ought to be done for seamen, and something must be done; for the enemies of the sailor are not idle. Even while I write, the sharks in the great tide of destruction are devouring thousands.

For the further consideration of all uncharitable critics that may be allied to the shark family, I will just state that the following pages were wholly composed at sea, during short intermissions from the active duties of my station; and that I have had neither friends nor libraries to consult while attempting to draught a rude sketch of the seamen's cause. This explanation must also answer as an apology to my friends for not exhibiting detailed statistical accounts of various matters connected with my subject, which might greatly interest some of my readers. This work was ready for the press in the summer of 1871, and before I heard of the new shipping-laws. As they can only operate, at the best, to slightly mitigate a few abuses which exist within the limits of the United States, and as they are otherwise liable to very grave objections, it must be obvious to every one who reads this book attentively, and feels convinced that its statements are true, that it was hardly worth the while of Congress to enact them. It is not so much law that the sailor requires as justice.

Then let our virtuous freemen give
Poor outraged seamen means to live,
And find them cause, without delay,
To shout, "Long live America!"

Nov. 25, 1871.

INTRODUCTION.

THE boundless ocean, which covers to an immense depth more than two-thirds of the surface of the earth, has ever, and justly, been considered one of the grandest objects which the God of Nature has revealed to the eye of man. When we look away at the distant horizon, and reflect, that, if we were transported thither, we should behold, at an equally removed distance from us, still another seeming boundary between sea and skies traced on the heaving bosom of the vasty deep; and when we give our full and undivided attention to the great fact revealed to us by the light of science, that we might go on changing our position with the same results until time with us should be no more, — we can then conceive, in some degree, with what propriety this great and mighty expanse of waters has been called the image of eternity.

Nor is it the magnitude of the ocean alone that excites our wonder and admiration. Terrific storms and tempests often rage with dreadful fury on its vast plain of waters; and at such times the grandeur of the scene exhibited by

the wild warring of the elements is absolutely beyond description. Then, truly, the deep utters his voice, and lifts up his hands on high. Poor pygmy man is then and there compelled to acknowledge his insignificance; and the boasting, would-be atheist is made painfully conscious that there is a God.

The ocean has been described as being a waste of waters; but that is not true in every sense, for in more ways than one it is necessary to our very existence. The vapor which rises from its surface, condensed into clouds, and carried about by winds, descends again in refreshing showers upon the mountains and hills and plains, giving fertility to lands which would otherwise be barren wastes. Nor is this all; for, after serving a great variety of useful purposes, these gathering waters unite again in forming springs, brooks, creeks, and rivers, which, besides turning mills, and furnishing thousands of miles of navigable water, also constitute the natural drainage of continents, carrying out into the sea, and mingling with its waters, millions of tons of organic and inorganic matter, which are carried about by marine currents, and slowly deposited, to form future continents, when some great geological change shall cause the present bed of the sea to become dry land.

The ocean is also the abode of myriads of fishes, which are excellent for food; and their capture affords employment to thousands of people, and is an important source of wealth to mankind.

One of the most important purposes which it serves,

however, in connection with the welfare of the human race, is in affording a natural highway for commerce to transport her goods, and for travellers to visit all parts of the earth. It is a road that needs no repairs. No amount of travel can injure it in the least degree. In a very few minutes after the passage of a vessel over a wave, not a trace of her track remains to be seen.

A noble ship gliding safely over the ever restless deep, with "every thing set," is one of the most interesting objects of man's skill and enterprise that we can possibly contemplate. Almost every thing about her seems to be a mystery. Although all of her movements and evolutions can be accounted for on mechanical principles, yet such is the complexity of the operations made use of in directing a ship on her course, that she has not been inaptly termed "a thing of life."

To navigate the vast multitude of vessels which carry on the commerce of the world requires the lifelong services of millions of human beings, who are denominated, as a class, sailors, mariners, or seamen. It is of the physical, moral, and spiritual character and condition of this very important body of men, that we propose to treat in the following work.

It has been said that ships carry on the commerce of the world: but perhaps that statement requires some qualification; for a vast amount of the carrying-trade is performed by railroads and other modes of conveyance on the land. In many semi-civilized and barbarous countries

the camel is made use of to exchange the productions of one country for those of another; and even smaller quadrupeds, such as the mule and llama, are held in requisition for the same purpose in mountainous districts, where transportation cannot be effected very well in any other way.

It is nevertheless a fact, however, that a ship is the true type of the commerce of the present day; and, whenever we hear the subject mentioned in our presence, we almost involuntarily picture to ourselves anchors, chains, cordage, blocks, quadrants, and the mariner's compass: in fact, all the paraphernalia of navigation seem to be inseparably connected with a true idea of commerce.

In the early ages of the world, however, this great department of industry was mostly confined to the land; and that "ship of the desert," the camel, figured conspicuously as the type of commerce in those days. The art of navigation was then but very imperfectly understood; and that, as well as other things, had a tendency to confine maritime commerce principally to the shores of the inland seas of Europe, and the south-western parts of Asia. The mariner's compass had not then been invented; and the science of astronomy was not yet sufficiently developed to enable mariners to avail themselves of its principles in tracking their courses over the unknown regions of the pathless deep that lay beyond the Pillars of Hercules.

The ancient Greeks and Romans had fleets of small vessels; and some of the other nations bordering on the

Mediterranean carried on, at times, quite a brisk trade with each other; but, when compared with the gigantic mercantile enterprises of the present day, their little traffic sinks into insignificance, and seems to be hardly worth mentioning. Probably the whole commerce of the Mediterranean in the time of Julius Cæsar did not exceed in pecuniary value that of Lake Michigan in 1870.

It was not until the time of Columbus, Diaz, Cabot, and De Gama, that the ocean began to assume its true place as the highway of the nations. Even then, and for two centuries later, there was but very little legitimate commerce. Cargoes were principally obtained by fraud, robbery, pillage, and almost every species of outrage and violence. The bold and restless spirits who were exploring every coast, and ascending every river, in their eager search for gold, hesitated not to imbrue their hands in the blood of their fellow-men, nor to have recourse to any other expedient by which they could effect their much-desired object. With but very few exceptions indeed, the mass of them were about on a par with the Algerines; and here and there could be found one who performed deeds worthy of Tamerlane or Ghengis-Khan.

Time, and the progress of true civilization, at length inaugurated a better state of things. The seekers after gold met with too many misfortunes, and had too much competition in their business, to allow it to pay well; and it was at length found that the greatest good would accrue to the greatest number by colonizing the newly-discovered

countries, with a view to the cultivation of the soil as the principal and true basis of a legitimate commerce.

The result has been a most rapid development of friendly feelings among the nations of the earth. The principles which ought to govern trade have been carefully studied, and systems of banking and insurance have grown into existence, which are world-wide in their application; and it is safe to say that this improved state of things has done more to keep the peace, and bind the nations together, than all other agencies combined, excepting, perhaps, the influence of the Christian religion.

Wars are growing unpopular, and becoming less frequent. The nations are beginning to find that they are as necessary to each other's welfare as the various trades and professions are to each other in the division of labor. What could the carpenter do without the blacksmith, the shoemaker, and the grocer? And how could the world afford to dispense with the tropical productions of Brazil and the West Indies, the grain and cotton crops of the United States, the manufactures of England and Continental Europe, and the literature of Scotland?

The tendencies of legitimate commerce and true religion are ever towards peace and brotherhood. Unprincipled and ambitious men have succeeded from time to time in plunging the nations into mortal conflicts with each other; but it is plain to be seen that they do not meet with the encouragement now that they did a hundred years ago. A great general who has been a scourge to his own and

to every other country is now seldom revered as a demi-god; and even those successful commanders that can lay claim to purer motives and better intentions are obliged to content themselves with a very small share of regard from their fellow-men compared with what they once received. It is probable now that Humboldt is a much dearer name to the world at large than Van Moltke; and Napoleon Bonaparte can certainly bear no comparison with Sir Isaac Newton.

"The world moves" said Galileo Galilei; not only the physical world, but also the moral and spiritual. There are plenty of bears now, as there were then; and they all declare that every thing, except vice, is still at rest or retrograding. To hear them talk sometimes, one would be almost tempted to think that the world was at last perfectly ripe in wickedness, and that the great day of wrath must be close at hand. Such people are always prating about the good old times in which their fathers lived, when virtue reigned supreme, and the moral atmosphere was so pure and clear, that great and disinterested men were produced almost spontaneously. They seem to forget that such agencies as the whipping-post were employed in those days to effect moral reforms; and that about one-half of the precious time of almost every public school-teacher was required to govern his refractory pupils, and to bestow upon them their daily dividends of castigation.

Yes, the world moves, and forward too, or else the

prophecies must be a delusion. More than two thousand years ago the prediction was made, that every valley should be exalted, and every mountain and hill be made low; that the crooked should be made straight, and the rough places plain; and that the glory of the Lord should be revealed so that all flesh should see it together. Those memorable words, which were dictated by the Spirit of God to the prophet Isaiah, are being fulfilled to-day. The agencies for good are unceasingly at work on every hand; and, as time progresses, the means of grace seem to multiply in almost a geometrical ratio. The central idea contained in the prophecy is becoming popularized; and doubtless hundreds, if not thousands, of poor deluded mortals, are rendering very efficient aid to the cause of truth, merely because it is fashionable to do so. Men, whose actions in private and even in public life demonstrate that they have but very little true regard for the claims of Christianity, will often give large sums of money to advance the interests of that kingdom which Christ came upon the earth to establish; and there can be found ladies, who while they are plying their needles very industriously at sewing-circles and elsewhere, to aid some benevolent object, will at the same time be using their tongues very maliciously in discussing the demerits and misfortunes of such of their neighbors as happen to be absent.

It would not be easy to enumerate the various agencies which are being employed to equalize the comforts, and

the mental, moral, and spiritual advantages of life. The strong protect the weak. Labor is no longer the slave of capital. The churches and schools are open to all. The children of the poor possess almost equal educational advantages with those of the rich; and organized efforts are being almost everywhere put forth to reclaim every creature unto whom Christ has commanded his loved ones to preach the gospel.

As the primitive forests disappear before the woodman's axe, leaving the landscape clear for the bright and glorious sunlight to quicken into existence, and supply nourishment to beautiful flowers, fruitful trees, and golden grain, so does the onward march of civilization dissipate the dark clouds of error, superstition, and bigotry, which have so long overspread our fair world like a funeral pall; clearing the horizon for the Sun of righteousness to arise, and shed his benignant rays of heavenly light on those fields which our Saviour has declared are ripe for the harvest, and ready to be cut down.

As the wild beasts of prey which roam forth in the woods at night, in quest of blood and carnage, melt away before the huntsman's rifle, so do the sweet influences of the Holy Spirit of truth teach mankind to conquer and subdue all of those evil appetites and passions which have so often been the means of bringing such misery and wretchedness upon the human race as to cause mercy and penitence to shed floods of bitter tears.

There is a bear side to the question, however, as some

of the following pages will abundantly testify. The Canaanites are still strong in their holds; and there yet remaineth very much land to be possessed. The sun gilds the top of Pisgah; and a few bright spirits are up there, beholding with the eye of faith the utmost borders of the promised land; but the mists of prejudice and error still lie in the valleys, and the popular mind is scarcely yet able to divide the light from the darkness. It cannot see afar off.

Innumerable evils have yet a very strong hold upon society; and the "broad road" to destruction is still thronged with people of all classes and conditions, some of whom seem emulous to excel each other in their appreciation of forbidden pleasures, and the transient delights of sin. Much of the fair fruit that might now be saved if Heaven's appointed laborers would only do their duty is also left upon the ground to perish, and furnish food for the "worm that never dies." Truth is abroad, however; and but few can entirely avoid beholding her bright and steady light. She is pointing to where the day dawns, and the shadows flee away upon the mountains. Many feel interested to make their way thither, so that they can behold her beauty by the sunlight.

It is our object now to let her light shine upon a class of men who have hitherto been almost neglected, — a class of men that the world could not do very well without, and who are suffering, because they do not get that help from the world which is their due for its extensive obligations to them.

We shall now attempt to exhibit some of the principal phases of their condition and character, and point out where, in our judgment, remedies might be applied to what appear to be flagrant wrongs; not forgetting, however, to mention the efforts put forth by some benevolent societies and individuals to improve the moral and spiritual condition of seamen, and to see how the remedies which we shall propose bear on the results of their labors.

With this explanation of our intentions, we shall proceed at once towards the consummation of the work before us; and we hope it may prove profitable and interesting to all good people who have at heart the welfare of their Master's kingdom.

A VOICE FROM THE DEEP.

CHAPTER I.

THE CIRCUMSTANCES, CHARACTER, AND CONDITION OF SEAMEN.

1. The arrival of a large ship from a long voyage, in one of our seaport towns, is quite a novel spectacle to behold. As she comes slowly to the wharf in tow of a steamer, a sight of the bronzed faces and weather-worn hulks of the crew, as they come into view on the forecastle and other exposed places of the ship, shows most conclusively, that their life has not been one of ease and pleasure, but of toils, sufferings, and privations. They have just returned from a conflict with the elements; and long and bitter has been the struggle in which they have finally prevailed.

2. Their scanty wardrobes — composed of old pea-jackets, canvas pantaloons, shrunk-up flannels, dilapidated shoes, oiled clothing, and sou'-westers, all saturated with salt, and daubed over with tar and grease — are carefully packed in sundry bags, trunks, and chests, awaiting transportation to the different boarding-places where these friendless sons of Neptune propose to recruit their wasted energies, and prepare for another voyage.

3. We say friendless; but it would hardly seem so at the first view, for certainly they receive very marked attentions on their first arrival in port. There are always a large number of men, called in nautical parlance "runners," that usually try to board vessels as soon as they arrive in the harbor; but, if they are then refused admission on board, they will greet the sailors from their boats alongside, and proffer their services, as soon as they can be made available, in the most friendly manner. These generous creatures are very particular to inquire about the welfare of every person on board; and they usually threaten to inflict sundry punishments upon the officers, if any of them have been so unfortunate as to offend any part of the crew during the voyage. They promise all sorts of accommodations in the different boarding-houses which they represent; and each one is ready to pledge his honor that whoever goes with him will be sure of having a glorious good time, *and be well cared for*. Unfortunately the countenances and actions of these men usually belie their professions; for, in many instances, their faces exhibit a number of frightful scars and other marks of dishonor which they have received from their companions in drunken brawls, or from policemen while perpetrating deeds of darkness that Satan might be ashamed of, were that notorious personage capable of being acted on by any such motive.*

4. These felons and criminals are usually denominated "sharks" by the sailors, and shovel-nosed ones at that; which shows that their true character is not unknown to the society of webfoots. Sailors dislike them as a class, but

* The new shipping-laws prohibit runners from boarding vessels, which is a prime regulation to protect officers from imposition; but it does not prevent seamen from eventually falling into their clutches. They can still greet sailors from their boats, and meet them lovingly at the head of the wharf, luring them to ruin as before.

sometimes affect to think well of the shark that is attached to their own boarding-house. To enumerate the crimes and villanies of these cormorants would be too great a digression from our main object in this place; but, as we shall hereafter have many occasions to introduce them again, it is to be presumed that the main features of their characters will be sufficiently delineated to indicate the class of predaceous animals to which they belong. Sailors seem to think that they are allied to the shark family; and they certainly resemble those repulsive creatures in many of their physical and in most of their moral characteristics.

5. Having now given the reader some idea of the characters of the men that greet the sailor on the wharf, when they cannot before, it must now suffice to state that their main object in greeting seamen so cordially is to entice them to go to boarding-houses, where they can assist their respective landlords and others to deprive the hapless mariners of the paltry sums of money which may be due them when they are paid off.

6. If we examine the countenances of the seamen as they leave the ship, it will be apparent to us that they manifest very little of that buoyancy and light-heartedness which we should naturally expect to witness in the actions of men that had just returned from a long voyage, where they had encountered dangers, hardships, and discomforts almost every day. The reason is obvious. These men know they are not going home. They know there is no one on shore to take much interest in them, except self-interest; and so they feel hopeless and dejected. They know, from former experiences, what is about to take place. A very few days of sinful pleasure, or rather of pain, are before them; and then, as soon as their little stock of money is expended, they will embark to go another weary voyage, and return again in the same manner as before.

7. The Bible says that it is not good for man to be alone. He craves and needs sympathy. He longs for female society. In the case of the sailor, how are these cravings and longings of the human soul to be gratified? Who is there to feel interested in his welfare, and bid him welcome in such a manner, that he can feel that the language which he hears is but an exponent of the heart's best affections? There is no one; and he is painfully conscious of it. There is no one to share the bitter feelings which crowd upon his memory; and he tries to give vent to them by unavailing sighs and curses.

8. The laborer on the wharf, although his occupation is a humble one, has this in his favor: he can go home when his work is done, and there contemplate and enjoy treasures such as money alone can never purchase, — treasures which bring gladness to the heart and animation to the spirits. However deficient he may be in this world's goods, he feels that his wife and children are his own. The relations that exist, or ought to exist, between him and his family, have a powerful tendency to strengthen his hands and heart, and buoy him up against despair, even under the most adverse circumstances. Not so the sailor. He has no treasures but a little hard-earned cash, which his professed friends are trying every expedient to get away from him; nor can he find any female companions, excepting those poor, degraded wretches who are more outcasts from society than himself. Under such circumstances, is it strange that sober looks should prevail among seamen* when they are about to take their departure from the best home they are usually ever possessed of upon the earth, — a ship's forecastle?

* There are men going to sea to whom the above remarks will not apply, — natural sons of Belial, who delight in riot and debauchery. But they are no more numerous among seamen than they are among other classes of men.

9. The usage on board of ships is frequently bad enough, and the accommodations almost always wretched; but, while there, the mind of the sailor can feed on hope. He knows, it is true, that his life is pre-eminently one of toils, discomforts, and privations; but then such things, in some degree, fall to the lot of all men: and he is seldom heard to complain, or even allude to them. But when he reaches port, and finds that his air-castles have all vanished; when he finds, that, in place of bread, he must take up with a stone, — then despair seizes upon him, and he rushes madly into the embraces of sin, determined, that, rather than be deprived of all the treasures that men hold dear, he will take up with the counterfeit; and so he perishes miserably, with no eye to pity, and no arm to save.

10. Let us now, in our imagination, follow the sailor to his boarding-house, and observe what takes place there; so that we can understand what was meant by that glorious good time promised him by his officious friend, the shovel-nosed shark, whom we have already introduced and partially described. He is usually conducted thither by that attentive and interested individual, who receives a certain sum per head for all boarders, new and old; but there is usually a large difference made in favor of the new. The sailor sometimes has a chance to ride on top of his things in the team; but he usually prefers to go afoot, so that, in his uncouth appearance and forlorn condition, he shall attract as little attention as possible. When he arrives at the boarding-house, he is greeted very kindly by the landlord and landlady; and after he has replied to all their questions concerning his health, welfare, &c., and after they have expressed much sympathy for him by words and gestures, he is invited to the bar, where his kind and benevolent landlord gives him a glass of grog to cheer him up, and make him feel like himself, now that he has arrived

safe and sound among such good friends. He is also given to understand that it will be better for him to take a few quiet drinks at home than to go elsewhere for them, where he will be likely to fall into bad company, and perhaps get robbed. Nearly all of these boarding-houses either have a clothing-store in a part of the building, or else the proprietors are interested in one elsewhere; and into one of these Jack is next introduced. The goods in such places are generally cheap and poorly made: but the sailor thinks he must have clothing immediately; and so he trades where they are willing to trust him until he is paid off from the ship. The prices in those stores are regulated somewhat by the amount of intelligence and knowledge displayed by the individual who buys; but they usually range from five to seventy-five per cent more than would have to be paid almost anywhere else for the same articles. Considerable advantage is frequently taken of the sailor in those stores, whenever he happens to be in circumstances which render it extremely difficult for him to avoid extortion. Whalemen are often in such circumstances while buying their outfits; and that is probably one reason why they have so little due them on their pay-days. After the sailor has changed his clothes, visited the barber, and sent his things to the washerwoman, he is considered as fairly inducted into the boarding-house; and most of the special attentions of his friends cease for a time.

11. Meal-time at length arrives, and Jack has an opportunity to indulge in the luxuries of fresh beef, fresh bread, pies, cakes, &c.; and he enjoys it. Confined for months on board of a vessel, where a large part of his daily food is composed of "flint biscuits" and "mahogany beef," the change seems great and grateful to him; and so it is. The quality of the food served up in seamen's boarding-houses is probably equal to that of others where the same price is

charged for board; and in this respect they are certainly entitled to some credit. But food for the support of his body is not the only entertainment furnished at meal-times for the sailor. Loud talking, swearing, and even quarrelling, add to the conviviality of the scene; and, as the waiting-maids in such places are seldom overburdened with modesty, low jokes, vulgar and even obscene language, and many other improprieties, are constantly carried on between them and the boarders. The landlord and landlady generally countenance, and in some cases encourage as much as possible, all such things, believing that they all help to make their house popular among seamen. If any one is observed at the table who does not affect to take a part in and be pleased with such proceedings, he is almost sure to be made the butt of all the witty remarks the company can think of; and, if he should be so unwise as to remonstrate, his persecutions would certainly be increased.

12. There is usually a dirty, repulsive-looking room in every seamen's boarding-house, where some of the men assemble at times to smoke and to talk. In the midst of it there is a table set, where a party can frequently be seen playing cards. The custom is, that the beaten player shall treat all hands to whiskey, or some other liquor which the company may chance to prefer. The landlord spends much of his time in this vicinity, and looks on approvingly, telling his boarders that it is much better spending their time so, than to be cruising about the streets, where they will be exposed to temptations and bad company. He declares there is no harm done in playing cards, as long as people just amuse themselves by playing for the drinks, and do not stake money. He knows very well, however, that it is his clerk who dispenses the drinks, and that all the money they cost eventually goes into his own pockets.

13. Some of these houses keep one or two girls besides

the table-waiters, to do chamber-work, and help in the kitchen. If they were all intelligent and well-behaved, their influence on seamen would be good and salutary; but that is seldom or never the case. None of them may be downright prostitutes; but, in many places, they are encouraged and expected by the keepers of such houses to make as free with the sailors as they well can, and not part with the last relic of virtue and modesty which they possess; and in nearly all cases they are required to have a tender regard for the home-instincts of the sailor, and to seek to please him in all things. Hence it is, that there can frequently be witnessed in all parts of such houses rude frolics and almost all kinds of lewd actions and conversation between the boarders and employees. It can easily be imagined what effect such actions would be likely to have on men that have never been systematically taught the necessity of qualifying their animal instincts by moral and religious training. The apparent freedom and sociability which seamen enjoy in their boarding-places is also one reason why they usually prefer them to the Sailors' Homes, where they can seldom find influences adapted to gratify their social feelings.

14. When Jack receives his supply of new clothing, his landlord generally advances him twenty-five or thirty dollars, if the prospects of his voyage will warrant it; and this circumstance is of course known to the runner (*alias* John Shark), who at once proceeds to lay a trap to get as much of it as possible. In order to fully understand the working of his plan, we must inquire a little further into the status of the runner, and the person or persons that he makes use of to accomplish his object. These runners are perhaps the most hardened specimens of humanity that exist upon the earth. The very nature of their employment makes them so in some degree: but other influences are not want-

ing; and among them the bias given to their characters by the laws of hereditary descent is probably the strongest and most enduring. They are bad by nature, and deficient in moral susceptibilities.

In certain of the worst localities in nearly all of our large seaport towns there can be seen, at almost any time, bare-footed and bare-headed little children running about the streets, or playing in the gutters, covered with filth and vermin, and, in many cases, the victims of dreadful diseases. When night comes, the poor little things crawl into the cellars and attics of those forbidding-looking buildings which are used for sailors' boarding-houses, rum-shops, and dens of prostitution. Being, in many instances, the direct offspring of sin and shame, what good can be expected from them? They grow up familiar with all kinds of vice and wickedness, and, of course, practise what they know as soon as they get big enough. Some of the males grow up to be runners for sailors' boarding-houses; and the females form the nuclei of those houses of prostitution which abound in the vicinity of nearly all seamen's boarding-houses. These people seldom marry, but live together, and help each other get a living. The runner proposes a walk with the sailor, and soon introduces him to one of these women, who receives him cordially, and, as soon as she can gain his confidence, proceeds to get his money away as fast as possible. And, when that is gone, he is obliged to go to sea for more, which leaves her free to play the same game on somebody else; and the money she divides with her paramour the runner. If she gets into any difficulty with the sailor, the runner is always at hand to help her out of it, — by force if necessary. In this way sailors frequently divest themselves of half the proceeds of an East-India voyage in three or four days.

15. As the time and attention of the sailor are largely

taken up with his mistress, it follows that he will be absent from his boarding-house at meal-times on many occasions. He has to pay just the same, however; and the number of drinks he has taken, and sometimes a great many he has not taken, are likewise carefully reckoned into the account. The landlord gains very much in this way; for, besides being absent from many of his meals, the sailor's appetite for wholesome food is so much diminished by the amount of trash he takes into his stomach in the shape of poisonous liquors, ice-creams, oysters, nuts, and candies, that he cannot eat much when he happens to be in; and the prudent landlady is not slow in turning this circumstance to pecuniary account.

16. As soon as Jack is paid off, he usually deposits a part of his money with his boarding-master for safe-keeping, and draws such sums as he may want from time to time. That is a very good arrangement for the landlord, but not quite so good for the runner and his mate. If the sailor prefers to keep his money himself, which he does sometimes, the runner and his courtesan come in for the largest share; and the landlord is obliged to content himself with the advanced wages, which he always handles. As Jack is very liberal in his dealings, and keeps no account of his expenditures, it is not surprising that such a multitude of friends should soon manage to find the bottom of his purse. The state of his finances is usually announced to him by the runner, who asks him how he should like to go in such a ship on such a voyage. The sailor knows what the hint means well enough, but generally does not like to go until he is absolutely obliged to. In making the agreement, and stipulating for the advance, the runner, who acts under instructions from the boarding-master, has pretty much his own way; but he usually defers to the wishes of the sailor as far as his own interests will allow

him. A sailor in the hands of a boarding-master can never get away without advanced wages. They usually stipulate for about two months' pay on long voyages; and the landlord becomes their security and broker, receiving his pay from the shipping-agent after the vessel has proceeded to sea. Out of his advanced wages the sailor is allowed a small sum by his landlord to replenish his sea-stock of clothing; and the garments are furnished from the store we have just mentioned. He also gives the sailor one or two dollars to spend with his mistress, and wind up his spree, leaving the balance until the bill is settled. When the reckoning time comes, it is often found that the sailor is heavily in debt to his landlord; but that benevolent individual considerately tells him to "never mind," but be sure and come back next time, and make it all right then. If he fails to come, however, his wages are immediately trusteed; and the runner, and sometimes the landlord, set their wits to work to procure for him a sound thrashing.

17. When the ship is ready to go, Jack is generally ushered on board by the runner in a state bordering on intoxication; for, in some respects, he is more manageable when partially drunk. The runner, on such occasions, coaxes and pets him until the fasts are cast loose, and then bids him a hearty good-by, and ends by wishing him a pleasant voyage, and all sorts of good things until he is out of hearing. The landlady sometimes slips a bottle of rum into the sailor's chest before it leaves the house, as a token of her affectionate regard, motherly care, and good-will; and sometimes the runner slips him an extra bottle just as the vessel is about to leave.*

* How can our shipping commissioners prevent such things as these? They cannot. Unless the temporal condition of our seamen is improved by suitable means, all legal enactments to benefit them must prove unsatisfactory and abortive.

18. Such is Jack's experience on shore among his friends; and a very eventful one it is too. In a very few short days he is deprived of perhaps a year's earnings; and the money is distributed among a lot of sharks, cormorants, and harpies; for certainly they deserve no better name. He went on shore to recruit; but, instead of accomplishing his object, he is far worse off than he was before, both physically and morally. A voyage around Cape Horn, or a western passage across the Atlantic in the winter, would not do so much to shatter his constitution as a few short days spent in the haunts of sin and vice. His self-respect is also gone; for he knows that he has degraded himself, and defiled the temple of God. Under such circumstances, he tries to find some relief from the stings of conscience by having recourse to the bottle which was placed in his chest by the landlady. He drinks deep and recklessly; and the poisonous liquid, like an electric current, sends madness and despair through all his frame.

The officers of the ship, in the mean time, require his services on deck; and, if their calls are not promptly obeyed, they use force to bring him out. A fight generally ensues, in which poor Jack gets badly bruised and beaten; and he also frequently renders himself obnoxious to the ill-will of his officers for the whole voyage by his offensive conduct.

19. In two or three days after leaving port, the rum is all gone; and the realities of another voyage, begun so inauspiciously, begin to present themselves. The claims of duty begin once more to occupy the time and minds of the poor mariners; and in a few days a better effect is visible. The powers of nature are again busily at work, seeking to restore the exhausted energies of mind and body; and in due time things wear a more pleasing aspect. The officers grow better natured as they find the crew.

more tractable; and at length peace and harmony are sometimes restored fore and aft. Many of the sailors then try to forget the awful scenes they have just passed through, and begin to indulge again in the pleasures of hope. They think they will do better the next time; and that delusion never leaves them. As long as the soul of man continues to inhabit its earthly tenement, hope will always keep a taper burning to lure him from despair.

20. Most men love to look ahead, and let their fancy luxuriate in the midst of imaginary blessings. They know that behind them is a desolate wilderness, but before them is the garden of Eden; and they are generally just expecting to arrive thither, and rest forever. Such is not always the case, however; for men are affected differently, according to their susceptibilities and temperaments. People that are naturally morose and peevish in their tempers and dispositions are sometimes tenfold more disagreeable, if possible, when they have inflicted upon them the just punishments due to their transgressions, and are neither willing to enjoy any thing themselves, nor let anybody else. Sailors of this description often get a whole ship's company into trouble by indulging in sulky looks and actions, thereby treating their officers with the grossest disrespect, and making themselves obnoxious to those wholesome rules and regulations which must be enforced in order that the best interests of all may be secured.

21. Sometimes physical diseases of the most loathsome description result from those outrages of the laws of nature which all men are guilty of that follow the strange woman to her haunts of sin and death. The wretched patient, besides having to endure the most intense bodily sufferings, is often made to feel some of the dreadful horrors of the second death, with hardly hope to be his companion. Shipmasters, with a view to keep such men in a condition

so as not to lose their services, generally administer such remedies as the medicine-chest affords; but they seldom or never effect a cure, if such a thing is indeed possible.

22. Most sailors try to forget their miseries as soon as they can, however, and philosophically conclude that it is of no use to grieve about that which cannot be helped. They delude themselves with the belief that the future will be better than the past; though a little reflection on their own experience would surely teach them better. It is not unusual, even, to hear them moralize about their follies and transgressions in such a manner as to lead one to believe that they were thoroughly conscious of their situation; and, if good resolves could effect any thing, we might reasonably conclude that they would never yield to temptation again. Alas for them! They do not realize the treachery of the human heart, nor the deceitfulness of sin. They do not resolve to flee from temptation, but only not to fall in it. They would still consider the advantages enumerated by the tempter, when he says in honeyed accents, "Ye shall not surely die." Their renewed hopes have the effect to promote cheerfulness, however, and in that respect, if in no other, are the means of doing much good.

23. The influences for good on board of a ship are rather negative than positive in their character. As the poet observed: —

"Much was removed that tempted once to sin."

And that is about all that can be said in favor of a sailor's life upon the sea. He is there taught neither to fear God nor to regard man; and it is very seldom that he can ever see the beauty of holiness exhibited in the lives and conversation of those around him. The society of other individuals situated like himself may afford him some pleasure, and

the kindly feelings which he sees manifested towards him by his officers may give him considerable satisfaction; but his better part is not nourished. "No man cares for his soul."

24. Daily and hourly he hears his companions indulge in profanity without any apparent compunctions of conscience. The sabbath is but very little regarded at sea; and, whenever he is allowed to rest a little, there is hardly ever wanting in a ship's forecastle a number of the "sons of Belial," that are always speaking in terms of glorification about their exploits in evil both by sea and land. The reading-matter on board of a ship is very apt to be low in its tone, and some of it of the worst description. Cheap novels, which record the imaginary exploits of highwaymen and pirates, constitute the chief; and the productions of Byron, Reynolds, and Paul de Kock, contribute their corrupting influences to poison the minds of hundreds of young and inexperienced sailors, and thus pave their way to those "houses of death," from which "none that go ever return again; neither take they hold of the paths of life."

25. The officers, too, whose positions the seamen are bound to respect, are often unprincipled and wicked men; and it is very seldom indeed that one can be found who is willing to make any personal efforts to promote the moral and spiritual welfare of his crew. The majority of shipmasters are, perhaps, men of kindly feelings; but, their minds and hearts being pre-occupied by selfish and worldly interests, they do not perceive that the cause of truth has any claims upon them; and so they content themselves by taking but very little notice of any thing in connection with their crews, except to see that the work is done right, and proper discipline maintained. Many of them practise the same vices which the seamen are guilty of; and very

few can be found who do not habitually use profane language, drink occasionally, and use tobacco. The influence that most officers exert upon their crews is, therefore, unfavorable to the cause of virtue and religion; as most men are apt to refer to the bad conduct of those who happen to be above them in wealth, position, and accomplishments, as an excuse for their own shortcomings and misdemeanors.

26. There are also several direct agencies for evil existing on board of many of our ships; and perhaps we cannot do better than to introduce a few of them here. One is the most debasing, shameless, and heartless tyranny. Some men are naturally tyrants in the worst sense of the word; and, when poor Jack gets into a ship where one of these fiends holds sway, his condition is indeed deplorable. The worst kind of slavery is an enviable state compared with the usage on board of these "hells afloat," as the sailors call them. The men are beaten with belaying-pins, knocked down with brass knuckles, kicked with heavy boots, deprived of sleep, and tortured in almost every possible way to satisfy the fiendish malice of those monsters of depravity, who delight and glory in being called fighting-men, bullies, and horses. About fifteen years ago, it seemed as though the majority of our large clipper ships were cursed by being officered by these devils in human shape; and the names of some of those Neros, Herods, and Caligulas, will long be remembered by the unfortunate men who were compelled to sail with them.

27. A sailor's condition on board of such a ship is indeed pitiable, and a parallel case it is very hard to find. The epithets applied to seamen by such officers are often too shocking to be repeated. To be called the "son of a female of the canine species" is not calculated to make a spirited man feel very pleasant; but that is about the

mildest term ever used by such officers when addressing their men; and they almost invariably put a volley of oaths before and behind their favorite expression to give it emphasis. Such officers in their ordinary conversation use the term "hounds" to designate their sailors collectively, and vie with each other in boasting how many men they have knocked down, kicked the face off of, robbed, and murdered. When we reflect upon such horrible scenes of cruelty, which used to be so common on board of sea-going vessels, and take into consideration the fact that American commerce is very much diminished, and, perhaps, in a fair way to become extinct, how can we resist the conclusion, that the sad change is largely due to that shameless tyranny and oppression which has brought down the judgments of God on our mercantile interests, and seemingly destroyed our commerce beyond the possibility of a resurrection? It is nearly certain that it cannot be resuscitated without help from the nation; and it will assuredly be for the nation's interest to provide for a better state of things in the future. May our commerce never rise until its foundations are established in truth and righteousness!

28. The immediate effect of the ill-treatment which seamen so often receive is to destroy their self-respect, and make them feel that they have very little in prospect worth living for in this world. They frequently brood over their miseries, and cherish bitter and revengeful feelings towards their officers, until, finally, desperation causes them to commit acts of violence and bloodshed. Their oppressions have also a powerful tendency to give them dark and erroneous views of human nature, and sometimes even cause them to distrust the goodness of God. "For why," say they, "does he suffer such rascality to exist?" They observe, also, that ship-owners, and others connected with vessels, are gener-

ally church-going people; and that circumstance leads many seamen to conclude that all Christians are hypocrites, or wolves in sheep's clothing. All such things have an influence to harden the sailor's heart, and confirm him in the belief that all virtue is counterfeit, and that good motives are hardly ever the springs of action in conducting human affairs.

29. In many other ways does oppression and tyranny produce evil, and only evil. The best part of seamen do not always get entirely discouraged; but their experience causes them to avoid large ships and long voyages as much as possible, and confine themselves to coasting, fishing, and short voyages, where they can soon change their quarters if things do not go on to suit them. Such unjust and shameful proceedings have also had the effect to keep most Americans away from the sea altogether; for the tastes and education of our people render them averse to being willingly brought into positions where they will be almost sure to receive unmerited abuse. As ships must be manned at some rate in order to make their voyages safely, and as the best behaved and most efficient seamen will not go if they can help it, shipping-agents are therefore compelled to hire thugs, thieves, pickpockets, and runners, that want to make a passage somewhere, to help make up a vessel's complement of men. This is a great evil; for such vagabonds, of course, know but very little about a sea-faring life: and so the most complicated of all trades, involving the safety of thousands of lives, and hundreds of millions of property, has to be left, in a great measure, to the care of men that ought to be confined in a state-prison, or transported beyond the seas against their will and wishes. It is no wonder, then, that so many noble vessels are carelessly lost, and valuable lives and property imperilled.

30. If the bad men could always be associated with the

bad officers, there might not be quite so much harm done; but the reverse is oftener the case. The petty tyrants who delight in the misery of others are just as anxious to obtain quiet, peaceable men themselves as anybody; and they succeed about as often. To do this, they will frequently anchor their vessels in the stream, and then authorize their broker to pay "blood money" to the landlords, which has the effect to interest them; and then there is seldom much difficulty. The best shipmasters are not so fond of paying the "blood money," which is sometimes as high as ten or twelve dollars per head; and so, in many cases, they have to take up with what the others leave. This, again, is another crying evil; for when bad sailors, or rather salt-water impostors, get into a good ship, they make it about as disagreeable for the officers as bad officers can make it disagreeable for well-disposed men. Their conduct is generally in the highest degree irritating and vexatious. They are not willing to submit to proper discipline, nor to any wholesome restraints, and act continually as though they thought it must be extremely dishonorable in them to behave well. In such unpleasant circumstances, if the officers do not act promptly, and use any and every means that may be necessary to keep the miscreants under, they will behave like so many devils incarnate, and make the ship a perfect pandemonium. They will openly and shamelessly rob the decent men on board of their clothing; insult the officers; fight among themselves; and do many other things which must rejoice the heart of the Great Destroyer, when he sees what apt and zealous creatures the greater part of his children are. The writer of these pages has heard several of these scoundrels tell their officers to go to a "very warm place," because they were very civilly requested to keep a lookout at night. They are seldom willing to do any thing that requires them

to make any effort; and, as they are entirely destitute of shame, no man can hope to govern such a set, but by having recourse to the most stringent measures, and fearlessly using every means that may be necessary to preserve peace and order. These men, too, are regular sea-lawyers; and, if they can provoke an officer to strike one of their number, they will lay their case before their boarding-master, who will employ a lawyer that will harass the shipmaster with letters and arrests, until he is glad to get clear of the annoyance by paying quite a large sum of money; and their success gives them fresh courage to repeat the same manœuvre on somebody else. If the shipmaster is resolved to fight it through in the law, he is very likely to get the worst of it: for these men will swear to any thing; and, being assisted by the boarding-master and runner, they will make up and swear to a plausible story, which would deceive almost any jury of landsmen. This, again, is another great evil which ought to be remedied; for most juries know as little of maritime affairs as they do of Tristan. d. Acuna, or Van Dieman's Land. Juries to try seamen should, as far as possible, be composed of seafaring men.

31. It is very rarely, however, that a ship's crew is composed of men wholly good or wholly bad. For reasons already given, they now average far worse than formerly. But still there are many men now going to sea that are naturally well disposed; and if they could have their temptations removed, and be subjected to good influences, many of them might be saved from destruction, and become ornaments to their profession, as well as benefactors to the human race. As long as such men are swindled by their landlords, maltreated by their officers, and compelled to live on equal terms with felons and blackguards of almost every description, it is, of course, useless to talk about re-

form; but if society will take knowledge of the situation of these suffering men, and be willing to give them, one and all, an equal chance in the world, and the same rights and privileges that other men enjoy, then we can hope that the time has at last arrived, when the "abundance of the sea" shall be given to that Being who is using his children as agents to establish upon the earth his blessed kingdom of righteousness and peace.

Before we discuss the means to be employed for the accomplishment of this much-desired object, we will take notice of a few more grievous wrongs which seamen have to endure, and which will probably continue to exist until the change we have mentioned shall become an accomplished fact. We shall take no further notice of the criminals and blacklegs, who, in consequence of the existing state of things, make up so large a percentage of our ships' crews, unless compelled to do so in order to make our subject intelligible. They do not deserve to class with seamen; and, if things were as they should be, they would all be cared for at some penal establishment, where force could be advantageously used to make them work for a living.

32. It has been already noticed, that many of our shipmasters are wicked and unprincipled men, who would stoop, if circumstances were favorable, to do the meanest things for the sake of a little pecuniary benefit. It is to be particularly remarked, that such men generally ignore religion, and profess to be governed by a high sense of honor in all their dealings with mankind. When a ship commanded by one of these honorable individuals reaches a foreign port, and he finds that seamen can be obtained there for a less rate of wages than what he is paying, he immediately sets his wits to work to devise some plan of persecution, which rarely fails to drive the crew all ashore; especially if there are any landlords and runners in the place to entice them.

The United States have laws to discourage the discharge of seamen in foreign lands; but they are wholly ineffectual to prevent the evil, and only operate to embarrass and perplex good captains, who, perhaps, would be very glad to get rid of some of their roughs. Bad shipmasters compel their crews to desert by hard usage, and nothing can be done to them for it; but, if a good captain wants to get clear of a felon who is nothing but a nuisance on board, he must first take him to the consul, and get the consent of that functionary, and afterwards pay three months' additional wages to defray the man's expenses home. The poor sailor who is compelled to desert by cruel treatment forfeits all of his wages, and his clothing into the bargain; but the miserable scoundrel who is nothing but a pest on board of a good ship is protected by the laws, and must be paid every cent that belongs to him, and sent home by the government, free of expense. It is true, that, if the captain can make it appear that any of the crew have been guilty of criminal offences on board of his ship, he will then be justified in discharging them without the three-months' additional pay; but that almost always involves a lawsuit, which, for many reasons, is far more practicable for the sailor than for the captain.

The lost wages of the deserted sailor are lawfully claimed by the United-States Government; and it is the duty of consuls to affix a true account of the same to every vessel's crew-list, so as to avoid all disputes in the custom-houses at home. The captain carries the ship's articles, and the deserted crew's receipts for advanced wages, to the consul's outer office, and assists the consul's clerk to "square up" the forfeited wages and effects of the "runaways." These experts in mathematics generally dispose of the matter much as a schoolboy would an affected quadratic equation; and when they have got every thing involved, transposed,

reduced, and simplified to their minds, it is often found that U. S. = a very long string of accounts, which the mathematical processes have reduced to cipher margins. The ship gains largely by laying for a long time without any crew on board; for their services are seldom actually required in ports where stevedores handle the cargoes.

33. But such is not the course that is generally pursued by the majority of these honorable shipmasters, especially if the consul happens to be a man of known integrity; which is sometimes the case. Most of them know a trick worth two of that, as we shall presently see. In nearly all seaport towns there exists a lot of rascally tailors who are willing to do any thing to make money, as long as they can manage to keep the weather-side of the law. To one of these men the honorable shipmaster applies himself, and gives him authority to pay off his deserted crew. In these transactions it is understood that the seamen are to receive what is due them, only on condition that they will take a large part, say seventy-five or eighty per cent of the whole amount, in clothing at the tailor's prices. They do not sign receipts for the full amount of wages in settling, but only for so much money advanced them, so as not to compromise the shipmaster, who has no right to discharge them. The tailor then finds means to inform the men of this arrangement; and they soon come for their pay, glad enough to get any thing. The captain then carries these receipts to the consul's office; and they are, of course, allowed in making up the accounts to be transmitted home. By this little piece of roguery the tailor makes an enormous profit, the captain gets a nice new suit of clothes, and poor Jack is branded as a deserter, and left to shift for himself, and get home the best way he can. This is a very common transaction, especially if a vessel makes a voyage to Europe.

34. In many instances where the crews do not leave, the same thing is practised to some extent. A sailor wants money, say twenty-five or thirty dollars; and the captain, instead of advancing it himself, gives the man an order to go to some tailor, who is willing to give him only about twenty per cent of what he calls for in money; and the rest he must take in clothing, as in the case of desertion. As clothing is the main thing that the sailor generally wants to get with his money, he submits to the arrangement; and the captain gets a suit of clothes, as before, but not so good a one as in the case of desertion. In that case, the tailor has a double incentive to do well by the captain, and give him large presents; for in Europe many of them keep shipping-offices, and furnish men for the return voyages of American ships, which gives them a chance to handle large amounts in advanced wages. These tailors will never ship men, if they can help it, who are not willing to take a large part of their advanced wages in clothing; and so the poor miserable shell-backs from one ship are robbed in the same manner while shipping in another. And all this rascality is carried on right under the noses of our foreign consuls; but it does not seem to excite any comments from them. It is true that they are nearly impotent to hinder such things; but they might give an alarm, and let people know what wolves and hyenas surround them.

35. The effect of such dealing on the minds of seamen is necessarily pernicious. They cannot help feeling that they are not considered a part of the civilized world, but the natural prey of every human shark and cormorant that claims to belong to society. Can it be surprising, then, that they act like brutes while on shore? What earthly motive can a sailor have to behave well, when he sees nothing but evil result from his conduct, be it good or bad? His hand is, therefore, against every man, and every man's

hand against him. He reels into every grog-shop, and tries to efface memory, and drown the voice of conscience, by pouring down streams of liquid fire. Good people shun him in the streets as they would the pestilence, and gravely moralize on the awful depravity of sailors. What poor, blind creatures we are! and how liable to err in judgment! The sailor's natural qualities of mind and heart may be as good as our own. By subjecting our wheat to one process, we obtain from it the healthful, nourishing, and invigorating "staff of life;" but, by fermentation and distillation, we can convert the same article into one of the deadliest poisons known in the universe. Just so with the sailor and the rest of mankind. Give seamen the same chance in life that other men have, and they would undoubtedly turn out as well. If other men have got virtue in their possession, it is because she was given them by those that felt a generous interest in their welfare; and it is the duty of all that have received and appreciated such a precious gift to be willing to bless others in a like manner. To neglect seamen, therefore, because they are sinful and depraved, shows both hypocrisy and ingratitude; and they are crimes so foul and mean, that it is doubtful if their names were ever registered at Dean Swift's famous whispering office. Some one has said, with considerable truth, that no human being has yet been found who would acknowledge himself guilty of them.

CHAPTER II.

THE CIRCUMSTANCES, CHARACTER, AND CONDITION OF SEAMEN (CONTINUED).

36. It has already been intimated that the accommodations for seamen on shipboard are often extremely bad. That was especially the case a few years ago, when forecastles were almost invariably built under the vessel's main-deck, and near the bows. Such forecastles are hardly ever tight; and, besides the discomfort of having his clothing and bedding wet much of the time, the sailor has to breathe, day and night, in full force, whatever odors may arise from the cargo, — be it guano, petroleum, hides, or molasses. These dogholes are also as dark as Egypt; and, as sailors are frequently allowed no light but what they can produce by burning salt-beef and pork-grease in a tin vessel constructed for the purpose, it can, perhaps, be faintly imagined what an uninteresting place such a den must be. No man in his right senses would ever think of risking a dumb animal in which he was pecuniarily interested in a ship's fore-peak; for, if he did, it would be almost sure to die. It is probable, however, that the human species can endure more abuse, and live, than any animal belonging to the brute creation. Cockroaches and rats thrive well in such places, however; and so do centipedes and scorpions, if the weather happens to be warm, and the vessel is loaded with logwood or dry hides. The peculiar motions of a ship are felt much more severely in the vicinity of the bows than

elsewhere; and that is probably one reason why young and inexperienced whalemen are so long afflicted with sea-sickness. It cannot be surprising, either, that men living in such dungeons should be subject to agues, rheumatism, and bilious attacks, nor that they should soon fall victims to pestilential diseases when the vessel happens to be lying in a malarious district; and their discomforts are immeasurably enhanced by myriads of mosquitoes that will not suffer the sailor to rest a moment on his miserable couch. If Mr. Bergh should know of any quadrupeds as uncomfortably situated as some sailors are with respect to their sleeping-accommodations, he would undoubtedly make a fuss about it; and no man possessed of the common instincts of humanity could blame him.

37. Most foreign vessels are still constructed with forecastles below; but, within a dozen or fifteen years, many American builders fit up an apartment for the sailors in the forward part of what is now called the forward-house. These places are far more comfortable than the others; for on deck the sailor is removed from the odors of the cargo, and can have sunlight and ventilation. He is also measurably freed from the presence of venomous reptiles, which crawl out of some cargoes; and, being now where he can sleep in a current of air to keep him cool, he can use a mosquito-net, and so free himself from that plague. It is much to be feared, however, that Jack was never shifted on deck from motives of benevolence, but simply to gain room below to stow merchandise when freights were high.

38. If a forecastle below is worse to live in than any damp cellar can possibly be, the one on deck is certainly not a paradise. Imagine a dozen men, with all their chests, bags, clothing, eating utensils, and bedding, living in a room six feet high by twelve feet square. Passengers are allowed by law sixteen superficial feet; and they, perhaps,

have only to endure the discomforts of a sea-voyage once in a lifetime: but no law seems to avail for the sailor who has to go to sea all his days. Some forecastles are a little larger in proportion than the one we have described; but the extra room is generally used to stow away salt provisions, chain-cables, or something of the sort; so that the sailor is actually worse off than he would be with a smaller apartment free from those distasteful objects. In many instances, too, the berths are constructed double; and so it frequently happens, that a clean, intelligent, sensitive boy has to take up his quarters with some loathsome wreck of a man, afflicted with all sorts of chronic diseases, and a slave to every evil habit and vice. If a young man in such unpleasant circumstances should manifest any repugnance towards the person referred to, his evil passions would immediately be aroused, and the poor fellow would become an object of dislike, and perhaps of persecution, for the remainder of the voyage.

39. There is seldom any thing like a table in a ship's forecastle; but the food is usually brought from the galley in huge tin pans, and placed in the middle of the floor, where each man is expected to help himself with his sheath-knife, which, perhaps, he has been using ten minutes before to scrape greasy spars, or to cut tarry ropes. Each man has a small tin basin in lieu of a plate, a quart-pot to hold tea and coffee, and an iron spoon. With these rude utensils, and a little help from their fingers (that they can seldom get fresh water enough to wash), they manage to supply their corporeal natures with such aliment as custom or cupidity will allow, and a very slovenly cook prepare. Some of our fastidious epicures, who declare that they cannot possibly eat fish with a steel fork, might be puzzled to know how it is that sailors relish such meals. But per-

haps what the poet says may be true on some occasions; and this may be one of them: —

"Where ignorance is bliss, 'tis folly to be wise."

40. Then, again, as we have just stated, there is seldom much pains taken in preparing the food; and the quality of the ingredients is generally very inferior. Biscuits composed of rye, rice, and Indian-meal, baked as hard as chalk; salt beef and bones completely innocent of fat; pork that would do honor to a soap-boiler's vat; chiccory-coffee; the cheapest kind of tea; broken rice; kiln-dried Indian-meal; a very little flour twice a week; the poorest quality of molasses eked out with salt water; a very few potatoes occasionally; and split peas, beans, and vinegar, — comprise about the only articles from which the cooks can select materials from which to prepare their meals. If the cooks could or would do justice to what sailors have allowed them, they would fare much better than they do now; but justice never seems to be in the fashion when dealing with sailors. The salt beef is hardly ever skimmed while boiling; the beans are thrown into a kettle with a junk of pork (soap-grease), and boiled to a jelly; the rice is cooked in the same manner; the potatoes are boiled with their "jackets" on, and left to soak in the water; and a hundred other things done that would be suggestive of emetics to people living ashore. The cooks are not always to blame for such negligence, for frequently they have no time to do better. Some owners do much better in provisioning their vessels than the foregoing description would indicate, and are quite liberal with flour and potatoes, and fresh meat in port; but such are not regular practitioners. The majority adhere rigidly to the old style, and would as soon think of giving plum-cake to swine as butter and sugar to sailors.

41. One bad consequence of the present system of dealing with sailors is seen in the fact that they do not know how to conduct themselves in the society of refined and cultivated people; and that is another inducement for them to go to seamen's boarding-houses, where but little notice is ever taken of their peculiarities. Such slovenly habits constantly indulged in tend also to lessen their self-respect, which, in the absence of religion, is one of the best safeguards to human virtue and honor.

42. Another evil is to be found in the fact that a great many owners, and not a few shipmasters, seem to be very much afraid they shall put too much fresh water on board their vessels; and so the strictest economy has to be used to make it hold out. This is a great evil; for it makes it very difficult for seamen to keep their persons and clothing clean. One gallon of fresh water per day is too little for a civilized man to keep himself in a civilized condition, especially in hot weather; but that is all the sailor is generally allowed for cooking, tea, and coffee, and all other purposes.

43. It can readily be seen, from what has been stated, that there is but very little, if any thing, in the surroundings of a sailor, that has any tendency to elevate him. Almost all the influences which are brought to bear upon him are only productive of evil. It is true that he is occasionally brought into contact with some benevolent persons who will, perhaps, offer to take an interest in his moral and spiritual welfare; but that does not satisfy the sailor, nor hardly seem to reach his case. Abstractions are not very tangible things; and what the sailor wants is something tangible. It may be easy for some people to tell him that he is a vile sinner, and that, unless he repent, he will be ruined and lost; but how can such a declaration benefit him? He knows that he is ruined and

lost as well as anybody else; and, what is more, he knows that he has always been so. If he is told that Jesus Christ came into the world to save just such sinners as he is, the great thick cloud of unbelief, supported by a thousand flagrant wrongs, will not let the light shine upon the truth: so it is nothing but an abstraction to him. Perhaps it might also stagger the faith of some weak-kneed Christians, if they were called upon to tell him how faith in Christ could put him on equal terms with themselves, and give him a home and a wife and children. Almost any sailor would be ready to admit that religion might be a very fine thing for people living ashore, who have friends and houses and wives and children and sympathy; but he cannot see how it can avail much in his case. He can see no remedy, even in Christ, for all the evils which seem to be so intimately connected with his station in life; and those evils, being ever present with him, operate to prevent him from beholding the light that shines above the portals of heaven. If the sailor could see Christ in the hearts of his fellow-men, and witness them making self-denying efforts to remove his disabilities, and make him a man, he would then have an efficacious motive to believe in Christ, but hardly till then. When Christ came upon the earth, he went about doing good, and convinced people of his divine mission by his labors of love for their bodies, before he undertook to convert their souls. So it must be with the sailor. He must be able to see Christ's love working in the hearts of his people, and behold them trying earnestly to remove all obstacles that prevent him from having an equal chance in the world with themselves; for what other pledge can he have of their good faith? It will not do to go from our pleasant homes to this needy class of men, and say to them, "Be ye warmed and filled!" No indeed! The life-boat must be launched and manned by

true Christians, who are willing to brave perils, if need be, and privations, to effect their salvation; and then the poor outcasts may be able to see something tangible and beautiful in Christ's love.

44. Before we proceed any further with our investigations, we will glance back, and review some of the things which have been said concerning those classes of men who are, by their occupations and professions, more or less connected with seamen, lest a false impression should be left on the minds of any of our readers who may be unacquainted with nautical affairs; and, in the first place, we will commence with the boarding-master. Men and women that keep seamen's boarding-houses have generally the credit of being great rogues; but such is not always the case. Doubtless a few of them have as good intentions, when they first begin their business, as any other class of people who are striving to get an honest living by serving, in some manner, their fellow-men. Their profession is not necessarily bad, — no worse than a hotel-keeper's, a barber's, or a baker's. Seamen must board somewhere; and it is a great accommodation to them to have a place to live between their voyages. Some of these boarding-masters, too, have kindly dispositions, and, in many cases, are willing to do much for the sailor aside from sordid self-interest. Many of them have actually lost money by rendering assistance to those who have been unfortunate; for, in some instances, those unfortunate ones have been heartless and unprincipled vagabonds, who never had any intention of repaying their kind benefactors, except by the basest ingratitude. Quite a number of these boarding-house keepers have been seamen themselves, and know, from their own experiences, how to sympathize with others in their privations and sufferings. Doubtless there are men among them, who, according to the dim light they have received,

mean to be honest, and to practise fair dealing as well as they can. It is not by any means the object of this book to attack boarding-masters, or any other class of men, but simply to present facts from which we can draw conclusions as to what causes the physical, moral, and spiritual degradation of the sailor, so that we can intelligently apply remedies which will be best calculated to remove the evils to which he is subjected, and elevate him to the dignity of a Christian brother and fellow-citizen. Good boarding-houses cannot be permanently injured by any such remedies; but the bad ones will be squelched without fail.

45. If what has been said bears hard on those scoundrels that are and that have been using their best endeavors to ruin the bodies and souls of their fellow-men for the sake of advancing what they conceive to be their own temporal interests, it cannot be helped. The light must shine, whomsoever it may offend; for such is the will of that Being who has not only commanded his children to walk in the light while they have it, but also to let their light shine upon the dark places of the earth, which "are full of the habitations of cruelty." Light on this subject will not operate to disparage the attempts of any honest and upright person who is trying to gain a livelihood by administering to the temporal wants of seamen, but will rather strengthen his hands. Those people only whose deeds are evil hate the light; and, when we consider the effect which light has upon their works, we can scarcely wonder at their repugnance.

46. Notwithstanding all that has been said in favor of fair-dealing landlords, it must be confessed they are but rarely met with; and the majority are fully as bad as has been represented. Even in those houses where honorable principles prevail, as far as money-matters are concerned, there is hardly any thing ever done to promote

the moral and spiritual interests of seamen. The prevailing influences in some of the best of these places tend rather to weaken than to build up the cause of virtue in the human heart.

47. It is not so strange, however, as it might at first seem, that nearly all seamen's landlords should be men that have but little regard for the higher and nobler interests of life. The fact is, but few of the best people in society could be prevailed upon to keep a seamen's boarding-house; and they have very sound reasons for declining. People on shore are not ignorant of the fact that sailors have the reputation of being a turbulent and depraved class of men; and what poor Christian widow, keeping a boarding-house, would like to have her moral sensibilities constantly shocked by dealing with such barbarous creatures? A great many professed Christians, and, it may be, true ones too, are not very aggressive in their characters, but prefer to send substitutes into those fields of labor where thorns and brambles, and poisonous plants, must be rooted up and subdued. They might go there if sent by the Church or some society; but few would ever think of being so benevolent of their own accord: and we can hardly blame them, when we reflect that other considerations are involved, which would deter most good people from engaging voluntarily in any such work. Who would like to have a parcel of swearing, drunken, and licentious men introduced into his family, especially if he had little children? It is useless to say that they might be all converted, and induced to behave well. Some of them might; but enough would remain bad to make it extremely unpleasant and disagreeable to try to get along with them on any terms. We see, therefore, that the conduct of the sailor qualifies the character of his boarding-house even more than the evil influences of the boarding-house affect the character of the sailor.

48. From what has been said, we can also rightly infer that bad seamen's boarding-houses are not the primary cause of the sailor's degradation and misery. They are only branches of the tree of sin, and not the roots. As branches, they produce very pernicious and bitter fruits, which contribute largely to increase the wretchedness and woe of those "that go down to the sea in ships;" but, after all, we must seek farther if we would find the source of all the mischief. We must follow the tap-root along until we find where the little fibres elaborate deadly poison from the dark laboratory of the destroyer. We must probe society, and see by what means the enemy has succeeded in inflicting a wound that refuses to be healed by any remedy which has hitherto been tried, and will not be mollified with ointment. Good boarding-houses, like good branches of the tree of righteousness, produce many fair and excellent fruits, which may do very well to nourish a convalescent sailor; but they cannot cure him. Nothing but a copious flow of sap from the roots can impart life and vigor to one so far gone as he.

49. As good branches, producing many fair and excellent fruits, we may mention some of our Sailors' Homes, and other institutions of like character, which abound in some of our seaport towns. They are undoubtedly the means of accomplishing an incalculable amount of good; and those noble men and women who first interested themselves to make self-denying efforts to establish such places are worthy of all praise. It is also to be hoped that they have already seen good enough result from their labors to make their hearts rejoice in the fulfilment of some of the sweetest promises of Scripture; for, among other things, the "children of light" are constantly assured that their labor is not in vain in the Lord. Sailors' Homes, however, and all kindred agencies, though they may benefit hundreds, and

perhaps thousands, of individual seamen, still cannot effect a cure for scarcely any of the special evils to which they are, as a class, subjected. The plaster is not large enough for the wound; nor can it be made large enough, even if every port had a hundred Sailors' Homes.

50. The character of runners will generally be found to agree with the character of the houses which they represent. Some sailors regard them as merely an excrescence of a bad boarding-house, and not at all necessary in a good one. But such a view is not strictly correct; for they are frequently useful in assisting timid and bashful seamen to obtain situations; and, in a variety of ways, such a man, attached to a good boarding-house may be not only useful, but necessary. It is also proper to mention that there has been considerable improvement in the character of some of the seamen's boarding-houses in many of our Northern seaport towns during the last ten years; and the runners behave much better now than formerly. These improvements, however, are largely due to stringent laws, which will not allow runners to board vessels until after they arrive at the wharves; and to better police-regulations than we formerly had. It is also found impracticable to despatch vessels from the wharves Sundays; and the various institutions for the benefit of seamen now receive the fostering care of city governments; whereas they were formerly obliged to shift for themselves.

51. These changes are great, and as they should be; but still it is doubtful if they contribute very much towards actually improving the condition of seamen. There is no corresponding change for the better in other parts of the world; and even here the aforesaid laws and regulations were probably made and enforced more with a view to protect the public from having to witness and be annoyed by shameless exhibitions of depravity than from any just and

intelligent appreciation of the obligations and duties of society to that class of men who are daily and hourly risking their lives for her welfare. The character of boarding-houses, landlords, and runners, is and must be intrinsically the same as ever, unless there shall some change take place in the character, circumstances, and condition of seamen, which will necessitate a thorough reform. Landlords, runners, and prostitutes may stand in awe of the police, and try to maintain an outside show of decency; but inside of their peacock's feathers they have gizzards like ostriches, and nothing would come amiss to them which they could devour.

52. The brokers employed to hire seamen, called shipping-agents or shipping-masters, frequently exercise a very bad influence upon them by the methods which many of them adopt to get crews, and by cheating in various ways. These brokers frequently have authority from owners to pay off some of the crews they have shipped; and in such cases figures (which won't lie) are often so arranged as to tell tales which make poor Jack's heart ache. Sometimes, again, when men are plenty, and chances scarce, they will extort a fee from the sailor, besides the regular brokerage which they get from the ship-owner. This is a great evil: for, the fee being variable, the best chances, of course, go to the highest bidders; and the highest bidders are generally those that are worth the least. The best men are not very fond of paying this fee. But boarding-masters that have a parcel of drunken swabs on hand, that they consider in debt to them, will sometimes pay liberally to get them shipped off; and that, too, is one reason why good ships are so often cursed with bad crews. Mates are frequently bled in the same way, the fee for them being sometimes as high as fifteen or twenty dollars; and any officer who does not feel disposed to uphold such a shame-

less system of corruption, and who has no acquaintance among ship-owners, might remain ashore a month without being noticed by a broker, unless circumstances should favor him. The evil is not so much in the fee itself as in the irregularity of it. When men are scarce, the brokers are glad to get them without it, and even call on the owners for blood-money; but, when men are plenty, qualifications are often, in a great measure, disregarded, and the best places are secured to the highest bidders. We see, therefore, that the influence of shipping-agents as a class is unfavorable to the development of right principles in the mind of the sailor. Many of them not only cheat him when they can, but tell all kinds of lies about the vessels they are working for, and the voyages they are interested in; and Jack is sure to find them all out eventually, which gives him another lamentable proof that he was born to be the legitimate prey of all the harpies in the world. Many shipping-agents, however, do as well as can reasonably be expected of them, considering the circumstances in which they are placed; and the abuses for which they are directly responsible are small when compared with many others which seamen have to endure.*

* As the shipping-agents are now superseded by the shipping-commissioners, it may be thought unnecessary to retain this section; but it yet remains to be seen, whether they will do much better than their predecessors did. The same temptations are before them; and there is no valid reason to give why a man appointed by the government should prove more virtuous than one who is not. The head commissioners in the different ports may possibly retain their integrity; and, as a new broom sweeps clean, their staff officers may do well for a while; but it will be a miracle indeed, if they do not soon prove as corrupt as those that have just been compelled to retire before them. As long as the sailor is physically, morally, and spiritually corrupt, just so long will he be surrounded by vultures and hyenas: but put him in harmony with nature, and all of his associations will quickly regulate themselves to his new standpoint in society; and the lion will quickly learn to eat straw like the ox. It should be remembered, too, that our commissioners have no jurisdiction out of the United States, where most of our shipping and discharging is practically done. — See SECTION 34.

53. Another thing which goes to prove to seamen that landsmen are sharks and hypocrites is the treatment which they often receive at the hands of some of our foreign consuls. Some of these officials are humane, well educated, and intelligent, and perhaps every way worthy of the position they have attempted to fill; but it is to be feared there are many among them who are inclined to seek their own instead of another's wealth. Broken-down merchants that have failed in business, and who, perhaps, were never burdened with honesty, will sometimes contrive to get a number of respectable names attached to their petitions to the government for an office which will give them a good living, a respectable position in society, and, at the same time, remove them as far as possible from the scene of their former mishaps; and they are very apt to succeed. Many of these men know and care but very little about the rights or the wrongs of seamen, but have an eye continually to replenishing their pockets before the next presidential election. They use every expedient to extort money from both shipmasters and seamen; and, instead of facilitating commercial enterprises for their countrymen, they only place obstacles in the way. Innumerable are the instances in which consuls and their deputies have wronged seamen; and so their influence for good cannot rate much higher than the boarding-masters' or the shipping-agents.' There are, doubtless, many excellent men among them; but they generally manage to keep their excellences far away from the vulgar gaze of seamen.

54. A great many people seem to think that ship-owners are primarily responsible for most of the evils which seamen have to endure. They say that if merchants would see that their ships were sea-worthy, and provided with ample accommodations for their crews, much discomfort would be avoided; if they would be careful to put on board

an adequate supply of good nourishing food, and pay the men well, they would be contented and happy; and if they would go a step further, and select honest, upright, and, as far as possible, religious men for officers, there could then be nothing else left to be desired; and, if sailors would not then improve, it must be their own fault. This view of the case, plausible as it seems, is liable to grave objections. It is not intended to shield ship-owners from their just responsibilities; but it can readily be shown that there is a limit to what merchants can do, far more circumscribed than is generally supposed.

55. Ship-owners are generally thought to be immensely rich, and sometimes such a supposition is true; but then it does not necessarily follow that they can all afford to pay high wages, besides expending large sums in providing things for seamen's comfort, when the state of their business will not warrant such indulgences. They cannot do it simply because they are rich; for, if a rich man constantly pays away more than he receives, he will soon cease to be wealthy; and those versed in maritime affairs know that it is extremely awkward for a ship-owner to be poor. Vessel-property has, of late years, been about the poorest of any; and, unless something is speedily done by the government to relieve our merchants, ship-building in the United States must soon be practically numbered with the lost arts.

56. Supposing, then, that merchants should conclude to enhance the cost of running their ships thirty per cent., for the express purpose of benefiting seamen: what must necessarily be the result? Would not such a measure speedily destroy the whole commerce of the country, and leave our seamen with nothing to do? It must be obvious, therefore, to every intelligent person, that the most that any merchant can do, under present circumstances, will

only be to give his attention to such means of improvement as will tend to alleviate some of the woes and discomforts of sailors, and not cost too much money. And here it must be confessed that many of them are sadly at fault, —as much so, perhaps, as the landlords, the brokers, and the consuls, whose conduct we have already had occasion to notice. Money is the objective point to which all owners direct their attention; and it must be confessed that some of them, in their greed for gain, neglect all the nobler faculties of their souls, and sacrifice their whole lives at Mammon's unholy shrine.

57. Such men, if they own ships, merely regard them as a pecuniary investment, valuable only according to the dividends which they pay. The comfort and happiness of the crews they employ never enters into their calculations; for they only regard seamen as tools to work with for the accomplishment of their own selfish purposes; and they are constantly contriving how to make them serviceable with the least possible expense. Some of these soulless men connive at, and even encourage, the unlawful discharge of seamen in foreign ports, where cheaper help can be obtained; and they likewise have recourse to every other expedient which their ingenuity can suggest to save for themselves a few paltry dollars at the expense of poor Jack's health, comfort, and happiness. Such meanness is truly despicable; but it is astonishing to what low things some people can stoop when they have neither religion nor honor to strengthen their poor weak backbones.

58. Merchants, on the whole, however, compare favorably in society with any other class of men. Some of the greatest enterprises for the benefit of sailors have originated almost entirely with them; and many a noble man who has amassed wealth by industriously following mercantile pursuits has rendered his name illustrious by his timely con-

tributions to the various objects of benevolence which abound in all civilized communities. Thousands of people in our land will never cease to give thanks that the world has been blessed by the self-sacrificing benevolence of such rich men as Cooper, Forbes, Peabody, Fearing, Stewart, and Rousevelt; and it may be possible with God for even a camel to pass through a needle's eye.

59. Ship-owners are clearly responsible, however, for not providing suitable accommodations on board of their vessels for sailors, and also for not supplying them with a sufficient quantity of good wholesome food and water. It is likewise criminal in merchants to send rotten and unseaworthy vessels on voyages where they are liable to be lost on account of their weakness; for, although they may secure themselves from damage by getting such vessels insured, it is not so with the sailor. With the merchant it is only a matter of a few dollars and cents; but with the sailor it is a matter of life and death. Such vessels are sent to sea quite often; and sometimes, it is to be feared, on purpose to get rid of them. Whoever tempts Providence in this manner, merely for purposes of gain, incurs a most fearful responsibility, even if the voyage should terminate successfully; for the motive would be the same in both cases.

60. Some owners demonstrate that they have but little regard for the comfort and happiness of their crews by hiring tyrannical and disagreeable men for officers. It is very true, that, in selecting officers, the utmost pains should be taken to secure energetic, enterprising, and competent men in the first place; but when a man is known to be brutal, unprincipled, and tyrannical, his bad qualities should not be overlooked simply because he is a proper man to make money. Doubtless there are merchants that would hire Satan himself to do their business if he would

only promise them handsome dividends; and they would not care much, either, what means he used to make money, as long as they could be sure that he would shoulder his own legal responsibilities. Such men excuse the brutality of their officers, if the subject is ever alluded to in their presence, by saying that he is a nice man, a very good fellow; only he is a little cross when he is annoyed by the unreasonable stupidity of sailors. "He is a little quick-tempered," say they; when, perhaps, the scoundrel has been the cause of more misery than a whole lifetime of penance could atone for. And cases are not wanting in which these miscreants have been guilty of murder in the first degree, and still continued in office.

61. It should be remembered here, that it always makes a wide difference who the parties are, when any event out of the usual order takes place at sea. If passengers have been ill treated in any manner, or their lives rendered unsafe by the criminal neglect of merchants and shipmasters, there is immediately a general cry raised for a thorough investigation; and so ready are people in such cases to jump at conclusions detrimental to the characters of officers and merchants, that much injustice is frequently done by the promptings of unreasoning prejudice. On the other hand, if a ship is lost, and many seamen perish, or if any thing else happens in the course of a voyage prejudicial to their interests, but very little notice is ever taken of it. It is generally thrust into some obscure corner of the newspapers, and just glanced at by the casual reader, who does not feel, perhaps, that he has any particular interest in unimportant events which transpire in Behring's Straits or the Mozambique Channel.

62. There is no doubt, however, but that some shipowners do try to have honest and humane men take charge of their vessels; and many of these shipmasters reflect

great credit on their profession by their unceasing efforts to do good. Some of these men are intelligent and well-educated, and would no more think of taking a mean advantage of a sailor than of cutting off their right hands. Coming into direct contact with him in business affairs, and always dealing honestly and fairly, leaves an impression on his mind for good, which cannot readily be effaced. The sailor is thus often made to feel that there may still be such a thing as virtue in the world, though he has been so often put off with its counterfeit.

63. We must remember, however, that good shipmasters and officers are the exception, and not the rule. The majority in all countries are more or less depraved; and when we come to inquire into the different methods used to make them, we shall hardly wonder that the Prince of Darkness has the best chance. Bad as things are now conducted on board of many of our ships, there are yet cases in which good, intelligent boys choose a seafaring life, and stick to it in spite of all the ill-treatment they receive. Being, in many cases, the disciples of the sabbath school, and perhaps graduates of the high school, if not of some college, their early associations help them very much to resist and overcome those vices and pollutions which are the ruin of so many young sailors. Whenever such young men happen to get in ships where their exemplary conduct is appreciated by those above them, they soon get ahead, and finally make the best shipmasters we have, — men who are every way worthy of the honor, respect, and love usually bestowed upon them by their fellow-men. Would that there were more of them! Would that all the officers on board of our ships were kind-hearted, conscientious, and intelligent men. Alas! they are not. There are not enough to select from; and so the majority come from the most capable men that the forecastle affords

(without much regard being paid to their dispositions and characters), and from the ranks of those fast young men who manage, by means of their father's money, to crawl into the cabin-windows and into a great many other places which they are naturally much better adapted for than going to sea.

64. It seems strange that men who have been ground down by the most relentless oppression for a great number of years should, in their turn, make the worst of tyrants whenever they are delegated with the power. One would naturally suppose that a sailor taken from the forecastle would be the very man to feel for the condition of those he might leave behind; but such is very seldom the case. It seems as though any system of oppression and wrong to which ignorant men are subjected has a tendency to harden their natures, and render them more intensely selfish and disagreeable. With intelligent and educated persons the case might be very different; but it is certainly true, that when any of the poor, hardened wretches that are usually denominated "growls" in a ship's forecastle get to be officers, those they leave behind are more to be pitied than ever; that is, if the men thus selected possess much force of character. Quite a number of officers are selected from crews in this way: for it frequently happens that a shipmaster finds himself short of officers when placed in circumstances where he can do no better than pick a man from the crew as a temporary expedient; and most of these transient officers try hard to keep out of the forecastle forever after, and generally succeed. When such a man finds he can maintain his position as second mate, he will frequently, if he happen to be young and ambitious, try to acquire enough knowledge of the art of navigation to enable him to navigate a ship indifferently well; and then he is ready for a mate's berth. A long experience as mate of a

vessel, and some contact with cultivated people, prepares the way for his becoming master when an opportunity occurs; and in this way the major part of our shipmasters get their positions.

65. These men are very apt to bring their vices along with them; but they are all subjected to a refining process. Thus, instead of drinking rum and whiskey, they must have Madeira and Champagne; a clay pipe is exchanged for the inevitable cigar; and, in visiting houses of ill-fame, they are careful to bestow their patronage on those only where the furniture and surroundings are all pleasing to the eye, and where the inmates have only gone a few of the first stages on the road to death. It is noteworthy, however, that shipmasters, even of this latter description, generally marry before they are fifty years of age; but, when they have been very vicious in youth, they seldom make faithful husbands. It is related of the strange woman, that "none that go unto her return again; neither take they hold of the paths of life." And observation, as well as revelation, teaches us, that, in most cases, it is certainly even so.

66. What, then, can be expected of such men when they become shipmasters? Can we expect selfish and vicious men to become unselfish and pure minded, merely because their position happens to be changed a little? No: not unless the heart be changed, can we reasonably expect any good to result from the actions of men who have been trained up in the school of vice, and become sublimated in the ways of sin.

67. There are some circumstances, however, in favor of an improvement in the moral character of officers, even though their antecedents may be bad. We have noticed that many of them get married, especially the captains; and when this event is not consummated too late in life,

and the object of the affections is possessed of a good moral character, the fires of sanctified love often prove sufficiently powerful to rouse up all the latent faculties of the soul; which, under the stimulus of affection, re-acts in favor of purity and virtue, until at length the individual is brought within the domain of conscience, and becomes a thoroughly reformed and virtuous man. Even in those cases where the conduct of the wife exerts no positive influence for good, if there are children, their innocent prattle and harmless mirth have a wonderfully humanizing effect, bringing the heart and mind, in a greater or less degree, under the magic influence of love; and so the way is often paved for truth to come in, and ingraft upon the soul many of those sweet and lovely graces which are the offshoots of the tree of life. In very many, if not in most, instances where both parties have missed the path of virtue in youth, their union is attended with some degree of benefit; at least to the parties immediately concerned. It is fearful to contemplate their offspring, which are so often enstamped by abused and outraged Nature with the awful lineaments of sin; but, even with that drawback to their happiness, the parties are undoubtedly infinitely better off married than they would be pursuing their former road to ruin, — a path that can have but one termination, — the utter destruction of soul and body.

68. We see, then, that the influence of woman, if she is not actually depraved and vicious, conspires powerfully to elevate man under any circumstances. The sexes were made for each other; and nothing but evil can ever result from keeping them apart. We shall yet have occasion to show that it is through and by the agency of woman that we hope to obtain our most efficacious means for the physical, moral, and spiritual regeneration of seamen.

69. It must, therefore, be apparent to every one, that

there are some good influences to which men are more exposed as officers than they are in the capacity of seamen. Besides the inestimable privilege of often having a wife, their increased means, and the respectability attached to their official positions, and many other advantages in their favor, all have a tendency to make them cherish self-respect, and many other sentiments powerfully conducive to human virtue.

70. On the other hand, the advanced position of the shipmaster exposes him to temptations which he felt only in a very slight degree before. He now finds that money is the prize coveted by his employers, and, apparently, by most of the world besides. He has accustomed himself to respect their maxims, and execute their commands, many of which, as we have already seen, are dictated by unrighteous motives. In such a school he frequently learns to be unscrupulous in the methods which he uses to get gain, either for himself or his owners; and at length becomes such a proficient in the art of knavery, that he hardens his heart to all the demands of justice, love, and mercy, excepting, perhaps, where he sees his own interests concerned, as in the case of his friends and family. While absent on his voyages, he will resort to all kinds of expedients to make money at the expense of sailors, or any others whom he finds incapable of protecting themselves, or of doing him any injury in return. He will sometimes take advantage of the improvident habits of seamen, and also of their misfortunes; and, when he finds they are suffering for clothing, he will offer them enough to supply their present needs at a profit of perhaps two or three hundred per cent. He will also join hands with shipping-agents, tailors, and consuls' clerks, and divide with them all the money which can in any possible way be wrung out of the victimized mariner.

71. Shipmasters and officers who treat their men in this manner cannot, of course, have any respect for them; and so they act accordingly. The sailor is regarded simply as a machine to make money with, that needs no repairs; and so he is taxed to his utmost capacity of endurance. He is treated, in many respects, worse than any dumb animal would be, for the simple but singular reason that he is a thinking, intelligent being, possessed of rational faculties which can respond to abusive treatment with bitter feelings and a broken spirit; whereas it would effect but little, even in the eyes of a tyrant, to abuse an inoffensive brute, which could have no appreciation of his motives. There are many inhuman beings, however, that seem to delight in torturing dumb animals, as common observation, and the records of one of our most useful societies, can abundantly testify.

72. At this present day, the greater part of our shipmasters who command foreign-going ships make a constant practice of keeping both watches on deck in the afternoon, on their passages out and home; and they will continue to do so until they are compelled to desist. A sailor is always obliged to spend one-half of his time in the service of the vessel, no matter what the weather may be; and this arrangement seems unavoidable: but there is no occasion for keeping him at work three or four hours longer every day, unless something unusual takes place. No landsman would like to be obliged to attend to business fifteen hours out of every twenty-four, and be harassed about Sundays besides.

In port, sailors are almost invariably obliged to work from daylight until dark; but there seems to be more reason for that, as their work is useful: but at sea, much of their extra work is absolutely vain and silly, and does not benefit anybody. Some owners buy up a lot of old junk

which is hardly fit to make oakum, and put it on board their vessels to be worked over into spun-yarn. Half a dozen sailors will be "kept up" a week, perhaps, to make a coil that would not fetch a dollar at auction; and many other like things they are compelled to do, while they might and ought to be improving their minds by reading, or washing and mending their clothes to make them comfortable. It is not objected that a sailor's work at sea is generally very hard, but that he is required to devote too many hours to it, which leaves him no time for any thing else but sleep. We see that they are required to spend fifteen hours out of every twenty-four in the service of the vessel. Add an hour and a half more for their meals, and it leaves them seven hours and a half to themselves; and we presume that the most of them would require as much as that for sleep. What would our mechanics, that are so anxious to establish an eight-hour system of labor, think of such an arrangement as that? How would they like to be confined to their work still another eight hours, and have a part of them come in the night? And, in addition to all this, how would they like to realize that they neither had a home, nor the remotest prospect of one? We think, that, under such depressing circumstances, many of them, as well as the sailors, would be tempted to have recourse to the bottle, and "turn spirit down to keep spirit up."

73. But it is often said that sailors are not kept so busily at work for the pecuniary profit that results from their labors, but merely to keep the scurvy out of their bones, and to prevent grumbling. Indeed! Then, why is it that shipmasters do not grumble, and have the scurvy? If we examine history, we shall find, that from the times of Cook, Anson, and La Perouse, commanders have, as a class, been remarkably free from the scurvy; and that it has been almost entirely confined to their neglected, misused, and

ill-fed crews. As to keeping sailors out of mischief by hard work and abuse, that is all twaddle. A plenty of good vegetables and water would be a far better specific for the scurvy, and a library of good books, with maps, pencils, and paper, and time to use them, a much more rational means to prevent grumbling. Some owners might not think that their interests would be best served by libraries and vegetables; but that is because selfishness always was and always will be near-sighted. Many of them seem to be nearly blind to the fact that an intelligent, well-behaved, and efficient crew is one of the main things to be secured in order to conduct a voyage successfully. The money lost by a single collision, where a harassed, sleepy, and discontented sailor failed to keep his lookout properly, would buy more than a thousand libraries, or load a dozen vessels with potatoes.

74. There are many shipmasters who actually esteem it an honor to bully and tyrannize over those who may be so unfortunate as to sail with them. In conversation these petty tyrants are always boasting about the prowess they have displayed in pugilistic encounters; and some of them act as though they thought that the surest way to rise in the estimation of their owners would be to gain a reputation for exactness and cruelty. They would not have it thought that they are naturally cruel, but made so by the stupidity, slowness, and bad behavior of sailors. They would try and make it appear, that, but for their own personal vigilance and extraordinary skill, their vessels could not sail a mile without disaster.

75. It must now be obvious to all readers that have followed us thus far, that bad officers on a long voyage are a terrible calamity to poor Jack; and it is no wonder that ships commanded by such miscreants should be denominated "hells afloat;" nor is it surprising that good sea-

men should avoid such vessels as they would a pestilential disease. There has been some legislation that was intended to protect seamen, and the courts are apt to sympathize with them; but still the rascality is carried on, and the worst villains nearly always manage to go unpunished. The fact is, it is a matter which cannot be very well reached by legislation, unless it be of a different character from any which has yet emanated from Congress.

76. It is astonishing how ignorant our national representatives are of the wants and necessities of seamen. Here are nearly a hundred thousand of the most deserving of our fellow-citizens, who, if they had families the same as other men, would represent half a million of our population; and not a single soul to plead their cause intelligently, or represent them in Congress. Our senators and representatives, even from our seaboard States, know about as little concerning the practical life of a sailor as they do of the inmates of the Great Mogul's seraglio; and that surely is not much. These are the very men, too, who bring us all our necessaries and luxuries from foreign lands, — the men, too, that choked the South to death in the secession war, — the men, too, whose life-blood would be required, in case of a European war, to keep our enemies at bay. Of these men, their wants and necessities, congressmen know and realize but little.

77. There are but very few, if any, office-seekers and lobbyists from among sailors. It is, indeed, but very seldom that they can even get a chance to vote; and then they think it hardly worth their while. A poor, honest, but unfortunate shipmaster seldom gets a lighthouse to keep, or any other position under the government, which can, in any possible way, be filled by the scrambling vermin that are as eager to grab every thing of the kind as catfish are to seize the contents of a table-cloth. There

are honest, upright, and intelligent men in the country who have spent the greater part of their lives at sea. Why should not the lighthouse-keepers, some of the custom-house officers, and other officials, be selected from among them? It is actually disgusting to have a young sprig of a landsman, who, perhaps, was never exposed to a storm in his life, rush down into a vessel's cabin on her arrival, with his hat on, and cry out, "Halloo, cap! Let's see your papers! Got any cigars? Any good brandy?" &c.

78. It may be said that such officers must be had; and if seafaring men will not step forward, and present themselves, others must be taken. That seems to be a pretty good excuse; but it argues badly, we think, for the tendency of republican institutions. There is a fitness to things; and a cattle-drover would be as much out of place officiating as secretary of the navy as a sailor would dealing with the Sioux Indians as peace-commissioner. If seafaring men are not intelligent enough to be light-keepers and custom-house officers, that is quite another thing; but then "who is to blame?" We shall see by and by. The landsmen can have the custom-house a while longer, and the lighthouses, too, for that matter; *but seamen must be had to keep the lightships.* It seems, then, that *necessity* can find them, if *justice* cannot.

79. It is not intended by the foregoing remarks to cast obloquy on our custom-house officials, or those that appointed them. Many of them are no doubt excellent men, and might shine in some of the various trades and professions which abound in our midst; but it does not seem hardly proper that so many should addict themselves to maritime affairs without some knowledge of the first rudiments of a seaman's profession, — without so much as knowing how to dig clams. Collectors should see to this, and ask every applicant for office if it would be best to dig

clams at high or low water. Doubtless many of them would say, "Sibboleth."

80. Be that as it may, however, and laying all jesting aside, it is surely a matter worthy the attention of public men; for why should seamen be altogether excluded from remunerative offices, as well as ostracized from society? Allowing that it is much easier to take applicants from other trades and professions for every thing, does that make it right and proper, or even expedient? Would it not help to make seamen virtuous, if they could see that even a few of their number were kindly noticed by those in authority under the government?

81. If it be said that seafaring men would sympathize with their former companions, and encourage a little smuggling, we reply, that if that is true, why not, on the same principle, send sailors on shore to collect the internal revenue, for fear that landsmen should sympathize with landsmen? Are sailors naturally more dishonest than shore people? and, if so, what makes them? We shall yet have occasion to show that many of the irregularities of which seafaring men are manifestly guilty can be traced directly to the present system of dealing with them, which almost presupposes that they are all thieves, liars, and smugglers, and sends unsympathizing, and sometimes predaceous detectives to watch them narrowly, and seize every silk dress, accordion, and bed-spread with which the poor, wretched outcasts from society propose to gladden the hearts of their female acquaintances, whom the nature of their occupation, and the want of means, will hardly ever allow them to see. It may be that the female friends of sailors have no right to have silk dresses. And perhaps some people cannot realize what it is to leave a pleasant home forty or fifty times in a lifetime, and spend their weary weeks and months and years ploughing salt water for the benefit

of others: but it is time that somebody gave their attention to those things; it is time that the rights and privileges of seamen should be clearly defined, and proper regulations made to save them from the supposed necessity of having to practise fraud and concealment to keep their little presents to their wives, mothers, and sisters, out of the clutches of those unsympathizing land-sharks and small politicians that now compose quite a large per cent of the officials in some of our custom-houses.

82. Be it distinctly understood, however, that we do not say a word in favor of giving seamen free permits to encourage smuggling, but to vindicate a command that was given a long time ago, and the moral bearing of which is worthy of a moment's reflection: "Thou shalt not muzzle the ox which treadeth out the grain." People who are caught smuggling should be punished severely; but, if a seafaring man buys a few little things abroad for his own family, he should be allowed to pass them free of duty if the value is not excessive. It could be easily arranged so that but little damage would result from these small leaks; and much good would be done if sailors could be made to see that they were accounted worthy of a little consideration by their countrymen.

83. We have now discussed the principal of the sailors' business-relations, and found them all wanting. Let us turn our attention to the sailors again for a short space, and take a retrospective view of the situation before we proceed to inquire what remedies may be available to alter the present state of things, and give seamen something like an equal chance in life with other people.

84. Some may think, that, as this book treats principally of the wrongs of seamen, it may, perhaps, leave an unfair impression on the minds of those who have had no opportunities of knowing any thing about them by personal con-

tact. They would say, perhaps, that the bright side of a sailor's life should be exhibited at the same time, and with equal fidelity; so that a one-sided view of the picture need not bias the judgment. Such reasoning is plausible, and should be adopted if possible; but what can be done when there is no bright side? Let any landsman who has spent twenty years in the bosom of a Christian family, loved and respected by his neighbors, enjoying all the rights of a freeman, and the privilege of going to the house of God on the sabbath, — we say, let such a man "ship" for a seaman on board of one of our East-Indiamen, and be subjected to the same treatment that his shipmates receive, and, if a year's voyage does not convince him that a sailor's life is what many have termed it, a "*dog's life*," then we must conclude that such a person cannot be in his right mind, or else he must be a subject of total depravity — if there is such a thing.

85. Yes: let any man with a correct taste be forced to live like a common sailor; let him have the same food, served up in the same manner, the same sleeping accommodations, and the same abuse from day to day; add to this the swearing, the obscene and foul language, and all the loathsome habits of his companions, — and it would be nearly enough to drive him crazy. He would feel far worse than Livingstone felt in the Valley of the Leeambye, away from all signs of Christian civilization, and in the midst of heathenish savages. Those savages were generally friendly to him; but such is not always the case with the savages on board of a ship.

86. No: there is but little fear that the picture will be overdrawn. The plain facts are, that, in the most of our ships, men are compelled to submit to a great amount of profane and abusive language from their officers; that they have to work a third longer than almost any other class of

men, when there is no occasion for it; that they generally have food given them of the poorest quality, and served up in a manner that ought to make swine blush; that they are unnecessarily restricted in the quantity of fresh water allowed them; that they are compelled to work Sundays, more or less; that they receive but little respect from their officers, and give as little as they can help in return; that their pay is so low, and they are so often out of employment, that it takes a very large share of what they can get to pay the boarding-master; that they can have no female society but the worst kind; that they are obliged to pay a large hospital-fee, for which the most deserving get no adequate return; that they have to fee shipping-agents in many cases; that they are robbed and abused by each other; that they are compelled to hear each other's fearful language; that they are sometimes compelled to sleep together; that they are tempted to do wrong by nearly every one they come in contact with; that they cannot have any families for the want of means; and, consequently, they cannot have any wives, sons, daughters, nor property. They must drag out a miserable existence between their voyages, their boarding-houses, and the brothel; and, if the sharks and dissecters do not get their shattered hulks before they have lived half the allotted time of man upon the earth, they must spend a cheerless old age in some almshouse or sailors' snug-harbor, with, perhaps, not one that they can really call a friend upon the earth.

87. No: sailors cannot look ahead to any encouraging prospect in this life. Every thing looks dark and gloomy in the future. A sailors' snug-harbor and an almshouse are the most cheering objects on the mental horizon of the sailor. Where shall we look for a bright side to this picture? Is it not enough to cover the whole canvas? Are not the outlines bad enough, without rubbing on paint and

varnish? And yet the half is not told. We have in our mind's eye, to illustrate some of the horrors we have but faintly alluded to, a story, which we will not repeat, from motives of delicacy, but to which some of the words of Shakspeare are very applicable: —

> "I could a tale unfold, whose lightest word
> Would harrow up thy soul."

88. It may be said, however, that there can be no help for sailors, unless they will help themselves. People have so many affairs of their own to attend to, that they cannot be expected to take much interest in the concerns of others. There are hardships to be borne by every one; and it is the lot of all men to toil. How, then, can seamen, except by their own efforts, expect to be elevated, and "carried to the skies on flowery beds of ease"? Such reasoning may appear plausible to the thoughtless and unreflecting; but it will never do. "I am my brother's keeper" is a law of God founded in the nature of things; and woe betide the man who does not obey it to the letter! We are not to think, that, because we may be subjected to a few trifling annoyances ourselves, it is, therefore, no business of ours if others are in distress and perishing, — it may be afar off. We must hunt up the lost sheep, and relieve their distresses. We must do our best to banish sin and sorrow from the world, else we practise gross hypocrisy when we pray for the advancement of the Master's kingdom.

89. But is it not an old maxim and a true one, that "charity begins at home"? How can we devote our attention to evils afar off, when so many real or imaginary distresses exist all around us? How can sailors get a hearing, when so many politicians, lecturers, and philanthropists are rending the air with tales of lamentation and

mourning and woe? The complaints on file for a hearing at the bar of public opinion are so numerous, that it almost seems like effrontery to burden the calendar with any more; but still they come. Some petition that women shall be encouraged to vote; others are clamoring for an eight (not a fifteen) hour law; some are worried about the Ku-Klux, and want government to investigate matters in the South; and a thousand other things, all home-affairs, and some of them very important too.

90. What need is there, then, for going abroad to find objects of sympathy and distress, when so many exist all around us, — even at our doors? There is need for it. The wrongs of seamen affect society at large, and even the state and nation. Perhaps it is not too much to say, that they, directly or indirectly, cause more misery and distress than any one evil that has existed for a hundred years, if we except war, intemperance, and professed slavery. We say professed slavery, for the sailor is but little better than a slave, and, in many respects, worse situated. That is a pretty broad statement, we acknowledge; but we have seen and shall see how it is verified by facts. We have already glanced at some of the principal ones; but it will be impossible to give them all. The ramifications of evil are so various, that we can hardly mention one that is not, in some way, connected with all others.

91. The effects of good actions are likewise as diffusive as the light, and as enduring as truth. "As the small pebble stirs the peaceful lake," so a marked improvement in the character, condition, and circumstances of any one class of men belonging to a community, would infallibly benefit all the others. If a man otherwise warmly clothed should be compelled to walk barefooted on the frozen ground, not only his feet, but his whole physical and mental nature, would suffer; and, if not speedily relieved, he

might take cold and die. But, if he was timely supplied with good warm shoes and stockings, his feet would soon get comfortable; and all of his other members would rejoice with sympathy, and again perform their functions with ease and pleasure. So it would be with the sailor if he was placed on an equal footing with other men. He would not only be happy himself, but his elevation must necessarily effect a favorable change through all the circles of society. Thousands must rise or fall with him; for it should ever be remembered, that, whatever is done for the sailor, his connections in business-affairs will remain nearly the same.

92. The elevation of seamen would also assist powerfully to solve many of the questions which have hitherto perplexed legislators and philanthropists, as we shall see by the following illustration: The advocates for woman-suffrage tell us, that, if women could have the ballot, it would tend to inaugurate a state of things which would do much towards removing the "social evil," which is acknowledged to be the ruin of thousands of the female sex every year. Without intending to say a word either for or against woman-suffrage, we must affirm that we think there is a remedy for the "social evil" far more speedy, effectual, and practicable than any which that movement contemplates, — a remedy which will be thorough and durable, and equally beneficial to both sexes. We will just mention it now, and discuss it more at length in the succeeding chapters.

93. The rule for the suppression of the "social evil" can be laid down with mathematical precision, and is derived from the old axiom that it takes an ounce to balance an ounce. Here it is: Provide the one or two hundred thousand seamen who navigate the vessels of the United States, and the millions that navigate those of other countries,

with the means to support families, and the temptation for an equal number of women to become public prostitutes will be diminished in nearly an equal ratio. A hundred thousand women in the United States might thus not only be saved from being exposed to lives of sin and shame, but be transformed into wives and mothers; positions which all well-constituted and unperverted girls of twenty would rather fill than have all the ballots in creation. Those women would not only thus be saved, but their husbands, in like manner, would be rescued from nearly as bad a fate, and transformed into respectable and happy men.

94. From the ranks of such men we could hope, in time, to be able to select officers that would be skilful and capable; and the number of casualties at sea, involving the loss of lives and property, would thereby be very much diminished. Thousands of native-born Americans would thus be added to our seafaring population, which would be a source of national pride; whereas now there is not one-half of them even naturalized. By diminishing the number of houses of prostitution in this way, it would be easier to deal with intemperance; for lewdness is always his best customer. Improve the condition of seamen in this manner, and we should be less concerned about our sons, many of whom may have a preference for a seafaring life. It is useless to say, that, if they go out with good principles, they will do well enough. They cannot. One bad apple in a barrel would infect all the rest in some degree. What, then, can we expect when all are bad but one? would it be likely to keep sound long? — about as sound as Lot's family kept in Sodom. "Evil communications corrupt good manners;" and it therefore becomes us to see to it that our children are not unnecessarily exposed. Very few of them, going to sea under present circumstances, would

entirely escape contagion; and the great majority would contract vices which make us shudder to contemplate.

95. We have now enumerated a few of the principal blessings which might result from giving the sailor means to support a family; and what a vast difference there is between the actual state of things as revealed on some of the preceding pages, and what might be if sailors were paid as well for their work as the humblest artisan, or even the day-laborer! We have seen, also, how it helps to solve one of the problems which the advocates for woman-suffrage hold up as a reason why woman should have the ballot. We have already intimated that we have no desire to discuss the woman's rights question; but we will venture it as our opinion, that the very best thing which can be done for a young woman is to provide her with a husband: and, when all the soldiers and sailors in the country are furnished with the means to support families, a very large percentage of the single women will have one of their dearest and most important "rights" accorded them; and the few poor seamstresses that remain will have more families to work for, and less competition. It is from woman that we expect the most efficient help in our efforts to bless the sailor. Not until she goes to him with words and deeds of sympathy and love, will he ever have courage to reclaim his manhood, and break the chains which his adversaries have forged. Woman must yet be his angel of deliverance; but we hope and trust, that, in the end, she will receive a hundred-fold more blessings than he.

96. We have assumed that there is really no bright side to a sailor's life; but perhaps that statement requires a little explanation. We do not mean to say that sailors are never mirthful, or that they never indulge in the pleasures of hope the same as other men. They are proverbially a philosophical set of fellows, and generally regard almost

every passing event as something out of which they can manufacture amusement. What we do mean to say is this: There is but little, if any thing, in the condition and circumstances of the sailor, that has any tendency to elevate him; and his mirth and hilarity are nothing but the ephemeral pleasures which all people of happy dispositions derive from the effect which various passing events have upon their natures, and must not be confounded with happiness in the highest signification of that word. An outcast from society, a slave to lust and intemperance, a victim to fraud and oppression, a sufferer from shipwrecks and misfortunes, with scarcely any of the hopes to animate him which other men are wont to cherish, he now comes before a great, prosperous, and comparatively happy people, earnestly desiring to be fed with some of the crumbs which fall from the public table of God's bounties to the nation: and who can say him nay?

Something has been done for him already, — done by noble men and women whose hearts God has evidently touched, and who are worthy of the lasting love and gratitude of all who love our Lord Jesus Christ. We will now notice some of the works they have done, which is necessary to a complete understanding of the subject before us.

CHAPTER III.

BETHEL INFLUENCES; LIBRARIES AT SAILORS' HOMES.

97. It would seem that the moral and spiritual condition of seamen has not attracted the attention of the religious world until within a comparatively recent period. The biographical and historical accounts of matters in which sailors bore a part during the last century indicate that a worse state of things existed then than now. Even the traditions that came down to us from our grandparents go to show that sailors in their day were regarded as a peculiar sort of genii by themselves, more allied to sea-monsters than to the human species. Most of the special efforts which have been made to reclaim seamen from their state of heathenish ignorance and moral degradation have originated within the last half-century. The Seaman's Friend Society is probably the largest enterprise of the kind in America; but there are many others, all working with the same object in view, which is to give to seamen the glorious gospel of the Son of God, and save them, as much as possible, from unhallowed influences.

98. In these enterprises, as well as in all others of a similar nature, men are from time to time raised up, and seemingly have their education controlled by particular dispensations of Providence, so that they shall be qualified to fill positions which require uncommon abilities, and which are often fraught with trials, perplexities, and discouragements, — positions where the prejudices of men are

to be overcome, and the standard of truth planted amid the strongholds of error.

99. The seaman's cause has developed a few of these peculiarly gifted ones, — men of unflinching courage, which no discouragements could abate; and having faithfully accomplished their mission, and served their day and generation, many of them have now gone home to receive their final reward: but the results of their labors still remain with us, and will continue to bear fruit until the end of time. Two or three of these men we now propose to introduce in order to exemplify our subject. Their names are still well known in commercial circles, and on every sea where the American flag is unfolded to the breeze.

100. One of these mighty men, who has but just now gone over the "river of death," was the Rev. E. T. Taylor of Boston, better known to seamen by the more endearing and familiar appellative of "Father Taylor." He was born in Richmond, Va., near the close of the last century; but the beginning of his life is so much enveloped in mystery, that the date of his birth cannot be fixed with precision; and it is even uncertain who his parents were. His earliest recollections placed him among the seafaring men that were attached to the small vessels navigating the waters of the Chesapeake; and from thence he increased the length of his voyages as his years increased, until, at length, we find him in a privateer which was operating against British commerce during the last war with England. He was taken prisoner on one occasion, and carried into Halifax, where he met with a kind old lady who acted like a mother to him, and gave him a Bible. Some time after this event, he happened to be in Boston; and, while strolling down Bromfield Street, his attention chanced to be attracted by some people going to the Methodist chapel there, and he made bold to go in with them. He was there converted

under the ministry of the Rev. Elijah Hedding; and, although an illiterate and uneducated man, he soon commenced his missionary labors among seamen, and met with remarkable success. Hundreds crowded to hear the sailor-preacher; and at length the merchants of Boston, and some other benevolent individuals, were prevailed upon to build him a church, where he continued to preach and labor with great zeal and success until near the end of his days. His beloved wife died but a short time before him, and he probably felt the blow severely. She was a very remarkable woman, and every way worthy to be the wife of such a man as Father Taylor. She entered heart and hand into all of his undertakings, and was herself the honored means of accomplishing an incalculable amount of good, being a wife and "a mother in Israel" in the fullest sense of those significant and delightful words.

101. Father Taylor's church was composed of but few members, and they were usually men from some of the lowest walks in life; but they were generally all earnest workers, and, however deficient they might be in this world's goods, they were rich in faith, and valiant for the truth upon the earth. They formed a nucleus, around which clustered thousands that waited to hear their testimony concerning the new life, which they declared that God was willing to infuse into every soul that might be longing for deliverance from sin, and for hopes that would reach beyond the grave. We say thousands; but we do not mean that any thing like that number ever attended on his ministrations at one time. His congregations were largely composed of seamen, who were constantly coming and going; so that, in the course of a few years, the number of different individuals might not only be reckoned by thousands, but by tens of thousands.

102. Before Boston was as strictly governed as it now

is, these bethel churches, situated, as they generally are, in bad localities, were subject to great annoyances from bad boys and other malicious persons, who would throw stones against the windows, and shout and scream, during the services. Father Taylor was well qualified to deal with such disturbances; and he frequently made capital of them to illustrate his discourses. Once, when the shouting from an adjoining alley was almost deafening, he stopped in his sermon, and suddenly exclaimed, "There! you see the Devil is jealous! He knows there is good going on here, and he is very mad about it." And then he proceeded with his discourse as if nothing had happened. Sometimes a bevy of abandoned females would come mincing up one of the aisles, bare-headed, and with their arms and neck naked, hoping to disturb the meeting; but he would generally nonplus them with some observation of Solomon's about the strange woman, interspersed with a few quaint remarks of his own. Indeed, Father Taylor was just the man to deal with rough natures, and conquer the innumerable difficulties with which he was beset in his day. His nautical experience in early life enabled him to appreciate a sailor's wants and necessities; and his iron will and resolute bearing gave him a command over men which was truly marvellous. The sailor, always accustomed to render implicit obedience to authority, could hardly resist the impassioned appeals of the lion-visaged old man, who almost commanded him, in the name of the Lord, to become a Christian. Nor was it sailors alone that came from afar to hear him. Men and women of scholarly attainments often made their way thither, drawn by the magnetic influences of a man whose eloquent reasoning could affect the understanding at the same time that his resistless sympathy melted the heart.

103. The good man has now gone to his last resting-

place, and his mantle has fallen upon a most excellent young man named George S. Noyes, who was for some time Father Taylor's assistant. He is hardly like his predecessor in belligerent propensities, and may not be quite so well qualified as Father Taylor was to wage an offensive warfare against the Prince of Darkness on his own grounds; but in goodness of heart, earnestness of purpose, and zeal for the cause of truth, he is quite up to the mark, and will probably succeed as well as Taylor. The times are changing; and it may be that the young man is better adapted for what is coming than one more like the revered man who has just left us would be. When sailors come to respect themselves, and have families the same as other men, an amiable, cultivated man for a sailor's minister would doubtless be preferable to one who had always been accustomed to sleep with his armor on in the enemy's country, "fighting the Devil with fire," as the saying is.

104. Another excellent man died a few years ago in Boston, who spent the most of his life and talents in the same good cause as Taylor. His name was Phineas Stowe; and he originally came from the vicinity of Hartford, in the State of Connecticut. He also received from sailors the honored and revered name of "Father." There was but very little about him that was humorous or trifling; but in solemn earnestness he worked as though the salvation of the world depended on his own individual exertions. He preached and prayed and worked and begged for the benefit of sailors. He was not a sea-faring man like Taylor; but, on the whole, he got along very well with sailors; and much sorrow was felt and expressed for him when he died. In a fearful gale on the north coast of Ireland, Father Stowe lost his only child and daughter, who was married to a sea-captain. He was often heard to allude to the touching event in his discourses, and always

manifested the deepest feeling. It is said that poor old Father Taylor was seen at his funeral weeping like a child.

105. There are other men in Boston, New York, and elsewhere, that deserve more than a passing notice in connection with the great movement which has been made in favor of seamen; but it would take too much time and space to mention them all. Those we have already named were as prominent as any; and the little sketch concerning them will serve to show how God has been working through human agency to accomplish his purposes, and cause the "abundance of the sea" to be converted to himself; so that sailors, in their turn, can join in proclaiming his gospel to the uttermost parts of the earth.

106. There are bethels now in almost all the large seaport towns in the United States; and they are also quite numerous in other countries. There is no doubt but that they all do an immense amount of good; but after all, like the little loaves and the few fishes, what are they among so many? Out of a thousand seamen in the port of Boston at one time (and that is probably not too large an estimate), it is safe to say that not one-fifth part attend divine services anywhere; and, as Boston is ahead of most other large towns in its facilities for public religious worship among the lowly, we can easily conjecture that there are ports where not more than one-fiftieth part of the seamen ever go to church. There is little fear, therefore, that sailor missionaries will crowd each other for some time to come.

107. In order to secure a fair attendance at the little churches which are already organized, colportors and missionaries have to be employed to go on board the vessels, and frequent the boarding-houses, and even the haunts of vice, to gain any thing like a respectable number. These

missionaries have a very difficult work to perform, for they are frequently treated with the greatest disrespect, as if they were engaged in a very disreputable piece of business; and but very few can be found who are willing to do it.

108. Besides the numerous bethels which have been erected for the worship of God and the spiritual improvement of the sailor, there are a number of boarding-houses established in many of our seaport towns, which are designed to secure to seamen some of the advantages of a good Christian home. To illustrate some of the benefits which seamen receive from these excellent institutions, we will give a short account of the way things are conducted at the Mariners' House, situated on the west side of North Square in Boston. This house is under the fostering care of the Boston Port and the Seaman's Aid Societies, and is conducted by Mr. Nathaniel Hamilton, assisted by his excellent wife. Their administration of affairs has always been attended with a remarkable degree of success. In the first place, they adopted the policy that there should be no countenance given to wickedness and vice in a place which was professedly designed to shield the sons of the deep from temptation. Every regulation and by-law for the maintenance of good order was therefore rigidly enforced, and those that would not conform promptly expelled. The result has been beneficial to all parties. All boarders that have a natural disposition to indulge in bacchanal and lewd revels have to go elsewhere; and those only are encouraged to patronize the house who are friends to good order, sobriety, and respectability. All such find a hearty welcome. A large amount of charity is sometimes exercised towards those who sin through weakness; but even then, while the individuals have been leniently dealt with, their sins have received no quarter. A promise of repentance

has always been necessary to prevent even the weak ones from being promptly expelled. The result of such dealing has been to secure a good class of boarders for this house; and every shipmaster who is fortunate enough to get a part of his crew from it can be reasonably sure that they will be well-behaved men. In the first place, they will not come on board drunk, which is a very important item in their favor; and then, if they are well used, they will be pretty sure to behave well during the voyage.

109. In the Mariners' House, the sleeping-apartments are spacious, commodious, and well ventilated, and the halls, office, and reading-room kept scrupulously clean and neat. There is also an elegant dining-room, and a good parlor and chapel-room. In the latter, religious worship is conducted by the superintendent mornings and evenings, and a prayer-meeting is held every Wednesday evening. The institution is designed to be self-supporting, or nearly so; and the strictest economy is therefore practised, so that as many advantages as possible shall accrue to the sailor.

110. It can readily be seen that such a house must be an immense benefit to the sailor. He has so many incentives to respect himself, and so many real and substantial blessings are given him for the money he expends, that it is no wonder so many are prevailed upon to go from such a house to the bethel; and so it proves for the Church a most efficient ally. In all attempts to elevate ignorant and depraved men, a due regard should be had for their physical well-being in the first place. They cannot, of course, have any just idea of what is meant by the salvation of the soul: but if it can be made to appear to them that the results of Christianity are good in this life; that good principles and virtuous conduct will secure to mankind (including sailors) peace, respectability, and bread and butter, — then their attention can easily be gained; and, by follow-

ing on after the loaves and the fishes, they may at last be led to see Christ beyond, and the glories of his kingdom. It is thus that good, clean bricks and mortar preach many an efficacious gospel sermon; and so clean clothing and a clean person frequently furnish quite a satisfactory evidence that something is striving within to make the heart clean also.

111. It can readily be imagined, therefore, that a lack of physical and moral culture in the sailor is one of the most difficult things with which a bethel minister has to deal. It is sometimes easy to awaken the instinctive religious element in the soul to a sense of the spiritual presence of God; but to infuse into it the vital principles of true piety is quite another affair. It is often that poor, degraded beings are coaxed into a prayer-meeting, and while there their religious instinct gets excited to such a degree, when they hear Christians telling what God has done for them, that they, also, become constrained to take a part in the exercises, like Saul of old; but their subsequent conduct often shows most conclusively that they never had any just notion of the requirements of the Christian religion, or much else in connection with the subject. They hear Christians in the prayer-meetings tell about being happy; and certainly happiness is a very desirable thing, and what all are seeking after; but such persons generally have but a very vague notion of what it is that makes intelligent Christians happy. They love to be excited, but not instructed; and if abstinence from whiskey, tobacco, unprofitable conversation, or any thing else that they have an unnatural liking for, is enjoined upon them, they are very apt to say, as Pliable said to Christian, "Go and possess the brave country alone for me;" and then they will set their faces again towards the City of Destruction. In some instances these people go forward for prayers, and are

accepted as converts; but alas! when they get where other influences prevail, they are just as ready to drift with the wind and tide as they were in the prayer-meeting, and sometimes only for the want of a good deep keel of self-respect to hold them to windward.

112. It is easy enough to have the feelings acted upon; and it is also easy to resolve to be a Christian: but to go through all the campaigns, and fight all the terrible battles, of life, is quite another affair. It is here that we can see the importance of faithfully imparting religious instruction to children. Their pliant and susceptible natures can easily be moulded to good or to evil; and, if they are brought along in the right track in youth, they will not be likely to deviate much from it as they grow older. But, when a man is arrested by pungent convictions in the midst of a life of sin, it is an extremely hard matter for him to conquer all of his bad habits; and the conflict, at times, seems so likely to crush him, that he is sometimes tempted to abandon a course of life which obliges him to carry a heavy cross continually. Overcoming bad habits late in life is, indeed, like cutting off a right hand, or plucking out a right eye. It is like taming and making useful a wild horse which has always been accustomed to gallop over the plains at his pleasure, and is altogether unused to the harness and bridle. We hope, that, in the next generation, sailors will grow up Christians from childhood; and then their ministers' labors will be, at least, much pleasanter. Now they have to do principally with grown-up, wayward, and vicious men; then they will have in their congregations a due proportion of women and children, the same as other pastors.

113. If a young minister that never had much experience should hear that several of his converts had indulged in improper conversation, or in any manner given occasion

to the enemy to speak reproachfully, it would doubtless make him think that he might be laboring in the wrong field, where rocks and thorns and stumps would not suffer any thing to be brought to perfection: but let such a one never despair; for a field is seldom thoroughly cleared up in the beginning. It takes years for the stumps to rot; and, every time the soil is turned up, there will be a fresh crop of stones. It is the minister's business only to sow the seed faithfully; and his heavenly reward will be the same, whether the land produce ten, a hundred, or a thousand fold.

114. A minister settled over a congregation of landsmen has many things to make his life pass pleasantly away. Young people, and even children, as they come to the years of understanding, are constantly being converted, and received into the Church, where they can be watched over and instructed by older Christians until they are grounded so strongly in the faith, that it is next to impossible to remove them. Their education, their marriage, and, indeed, almost every important event of their lives, furnishes an object of interest to the pastor, who must, at times, almost feel as if they were his own. The elder portion of his flock maintain the even tenor of their way, and assist him every way that they can. Besides taking a part in the evening meetings, they have social gatherings, where the people meet to get better acquainted with each other. Good feeling abounds on all sides; and the minister finds every thing to encourage him, and make his heart glad. Not so with the bethel minister. His congregations are largely composed of full-grown males, who are strangers to each other; for sometimes they do not get a chance to go to the same church half a dozen times in a year; and some of them may never visit the same port again in their lives. As the congregations are constantly changing, the results of

preaching and other means of grace are traced with great difficulty; and some of the words spoken, and thought to be lost on poor ground because no signs of germination could be detected immediately, may yet, under the influence of some favorable experience, spring up, and bear fruit unto life eternal.

115. Notwithstanding all the discouragements and drawbacks which have hitherto always attended the efforts of philanthropical individuals and societies to promote religion, happiness, and Christian virtue among seamen, they have achieved a remarkable degree of success. They not only confer blessings on those sailors they come in contact with; but those men, in turn, exert good influences wherever they go, and carry, in many instances, godly lives and conversation right into the strongholds of sin. Some of them get to be officers of vessels: and then their sphere of usefulness is very much increased; for then they can restrain wickedness by their authority, as well as encourage virtue by their example.

The converts to Christianity from among seamen, even with the limited means employed, can probably be numbered by thousands; and, if we take into the account the Bible estimate of the comparative value of the soul, surely no one can say that the ocean has proved to be an unfruitful field of labor: and still this work is but just begun. What a glorious consummation of love's labor it would be to have all the noble men who are engaged in constant conflicts with the elements disciples of Him whose voice can instantly still the raging tempest, and who is not willing that any of his loved ones shall perish, or even be uncomfortable! A Saviour's love is now working in the hearts of thousands of noble men and women, prompting them to furnish the same blessings that they enjoy to every son and daughter of Adam; and even the sailor is to be no longer left out of the account.

116. Choice libraries of valuable reading-matter have been furnished to many vessels for the use of the sailor; and there is no doubt but that they also have done much good. The books are usually all selected with a view to improve the moral and spiritual condition of seamen; and so all irrelevant matter is carefully excluded. These libraries have been mostly furnished by the Seaman's Friend Society; and we will now quote a paragraph from one of their reports, dated 1870: "The society has shipped, during the past twelve years, 3,387 libraries, composed of about 150,000 volumes. The reshipments, as near as can be ascertained, have been 2,095. These libraries, including the reshipments, have been accessible to crews numbering 150 to 250 men, many of whom have read every book in the library of 40 or 50 volumes. Since 1861, 761 of these libraries have been shipped in the United-States navy, accessible, at different times, to crews numbering 85,600 men. Of these libraries, 240 have been returned, leaving now in the navy, or unaccounted for, 521. The shipments and reshipments for the past year, including 359 new, and 425 returned and refitted, are 784. As a library often remains in a ship three or four voyages, each voyage having different crews, a much larger number of seamen are reached in this way than the above figures indicate."

117. It can easily be imagined, that a hundred and fifty thousand volumes of good, substantial reading-matter must have a powerful effect on the minds and hearts of men whose daily lives and circumstances are favorable to habits of contemplation and reflection. In the midnight watch, when the stars are shining brightly above him, like so many pure and heavenly gems of sacred truth, the sailor's mind can reflect upon the lives of those good people he has been reading about until the Spirit of truth shall make it apparent to him, that there is a

central figure which gives light, beauty, and brilliancy to human character, as well as to the stars which adorn the nocturnal firmament. The red harbinger of approaching twilight in the east teaches him that the Sun of righteousness will soon appear above his mental horizon, before whose face the moon shall withdraw her shining; and the stars, which were his late companions, shall not give their light; but Christ shall be all, and in all. Where can rest be found, — rest for the weary soul? That is the momentous question which agitates his mind, and affects his heart. The testimony of a dozen biographies teaches him that there is a better way than he is now pursuing; that there are hopes which reach beyond the grave; and that he can participate in them, too, if he will. He longs for liberty. He longs to be freed from the tyranny of sin. His mind reverts, perhaps, to his early years, when a pious mother prayed, in his hearing, that he might be kept unspotted from the world. Indecision holds him no longer. He resolves to be a Christian, and soon finds the way through some of God's appointed means, which humble and contrite hearts only can appreciate and successfully use.

118. It is true, that many of those books are read by the thoughtless and the unreflecting: but, even in their case, we may anticipate some good results; for although such men may never become thoroughly reformed themselves, still, in whatever degree they can be restrained from actual wickedness, so much will be gained for the cause of truth; so much will the sailor's temptations, and the aggregate amount of evil to which he is exposed, be necessarily diminished. We are naturally constituted sympathetic creatures, and sympathy we must have at some rate, even if we have to get it from exceptional sources; but, if all we receive comes from bad people, it cannot fail to affect us injuriously. Their influence may be almost imperceptible at first, for it

will act inwardly; but, if it is continued, it can hardly fail to eat the vital part of Christianity effectually out of us, leaving nothing but a fair outside, which can be easily crushed through when any combination of circumstances operates to remove the earthly hopes which conceal for a time the dreadful ravages of contagious disease.

119. Another cause which operates favorably to dispose the minds and hearts of seamen to receive moral and religious truth is the presence of females and children on board of a ship. A great many shipmasters now carry their wives with them on some of their voyages; and those among them that happen to be devoted Christians can exert an influence for good among seamen that could hardly be exceeded by a minister of the gospel. The ship then seems more like a home; and the profound respect which the feelings of seamen almost always cause them to entertain for virtuous females is heightened by the fact that the captain's wife seems to be something to them. They seem to be, in a manner, members of the same family; and all of her actions and words are noted with as much interest as if she were the dearest creature in the world to them; and, doubtless, many of them actually feel so. Poor souls! nine-tenths of them can never have any female society excepting that of those poor, degraded wretches whose souls and bodies are even now in the lowest hell of the destroyer. Even when a woman has no claims to being considered any thing more than merely respectable, her presence is always a blessing. Order is much easier maintained where a woman is at hand to hear of and witness all ungracious conduct and evil deeds. There are but very few seafaring men who would not desire to be thought well of by an intelligent, well-behaved woman: indeed, any man that could be so hardened as to be wholly insensible to a virtuous woman's good or bad opinion would be a fit candidate for Blackwell's Island or Botany Bay.

120. The effect which little children have upon the minds and hearts of seamen is likewise pleasing and salutary. Who that has lived a life of sin and shame can behold a little child, full of innocent glee, and perfectly unconscious that he is living in a wicked world, and not feel a desire to be young again, so as to correct in a second edition, as Franklin said, the errors of the first? Doubtless many a weather-worn and vicious sailor has had such thoughts course through his heart when circumstances have been favorable; and every such thing tends to soften a hardened nature, and prepare the ground to receive the seeds of truth with some prospect of a hopeful result.

The stupid prejudice entertained by some merchants against allowing their captains to take their families with them, on the ground, that, in order to allay their fears, a less amount of sail will be carried, is without any foundation in fact. Women are just as likely to take happily to a seafaring life as men; but there are those of both sexes who think they could not go to sea under any circumstances. It is to be feared, however, that some people have no better excuse for the repugnance which they manifest towards a seafaring life than a natural and selfish distaste for any thing that looks like hardship, inconvenience, or danger. Any shipmaster possessed of the moral elements of manhood would redouble his exertions (if such a thing were possible), if his wife and children were with him to witness his conduct, and be exposed to all the dangers that his delinquencies might bring upon them. An intelligent lady in a vessel's cabin may often prove a great assistance to her husband on many trying occasions; and any owner that objects to their heavenly presence must be not only blind to his own interests, but hostile, or at least apathetic, to the cause of virtue and religion. With the exception of their board, which is but a small trifle, there

is no other objection worth mentioning, unless it be on account of character. The moral effect which a woman's presence always inspires on board of a ship ought to have weight with any ship-owner; but some of them, as we have already had occasion to notice, cannot see any thing of the kind, if they can manage to get a dollar before their avaricious eyes.

121. In reviewing the efforts which have recently been made to elevate seamen from a worse than brutal state of sin and misery to a place among men where they can respect themselves, we have thus far seen the most encouraging results. We have said, that, after making due allowance for those that fall away after professing better things, still the converts to Christianity from among sailors, even with the limited means employed, can probably be numbered by thousands. That fact is certainly encouraging; and if so many have been benefited, even though their number bears but a small proportion to those who are still in the lowest depths of degradation and misery, why may we not hope, that, by using the same means faithfully, all will at length be converted, and come to a knowledge of the truth? Is not the good work among seamen progressing as fast as it can under the circumstances? and will not the glorious promise heralded by the prophet, that the "abundance of the sea shall be converted," soon be realized? It may be that it will soon be realized; but we think never wholly by the means at present employed. As we have said before, the plaster is not large enough for the wound; and, before we speculate further on methods of improvement, let us see why it is that what are usually considered the ordinary means of grace cannot directly avail to effect eventually a thorough reformation in the character, circumstances, and condition of all sailors.

CHAPTER IV.

EFFECTS OF EARLY INSTRUCTION. — NECESSITY FOR FEMALE SOCIETY. — NECESSITY FOR HIGHER WAGES. — APPEAL FOR SYMPATHY.

122. NOTWITHSTANDING all the efforts that have been made by benevolent societies and philanthropical individuals to improve the spiritual condition of seamen within the last half-century, the mass of them are about as badly off as ever. A thousand converts out of a hundred thousand does not certainly indicate a very favorable state of things. Let us now examine and see what the causes are which prevent those who are still debased and profligate from being benefited, as well as those who have already been the subjects of reformation.

123. In the first place, then, a reference to what has been said will show us that many seamen have had *good surroundings in childhood.* Many have had *pious parents,* and *good moral and religious instruction when young.* We have seen, also, that some of them have had good educational advantages; and, previous to their going to sea, they were, perhaps, well versed in the usages and proprieties of civilized life. Perhaps their first motive for leaving home was a desire to see something of the world, or to gratify a restless and adventurous disposition, intending, at some future time, to quit a seafaring life, get married, and settle down on shore. Their contact with seamen at such an early age was prejudicial to all their best inter-

ests; for their association with men addicted to vicious habits operated to blunt their moral susceptibilities, and to undermine the fair fabric of virtue which parents, teachers, and guardians had striven so industriously to rear. When men that have been thus situated in youth come in contact with Christian influences in advanced life, they are frequently powerfully affected by them; and it is to be observed, that most of the converts from among seamen are men of this description. In a great many such cases, the sailor, in relating his experience, will frequently mention the efforts made by a praying mother, or some other friend of his youth, for his salvation; and many other things go to show, that, in most cases, other agencies besides the bethel have primarily given the sailor some respect for divine things, and, in a manner, prepared his heart to be acted on by moral and spiritual motives, when presented under favorable circumstances. *The work that the bethel, and similar agencies, does, is principally to reclaim those that have, in a greater or less degree, fallen; but it hardly touches that great mass of corruption, sin, and degradation, which lies festering before our eyes, and which is incurable by all the means which have hitherto been employed.* We see, therefore, that but few are permanently benefited by the most powerful means of grace, unless their minds and hearts have been, in some degree, prepared in youth.

124. We know, also, that it is one of the offices of the Christian religion to inspire men with a love of liberty, and a hatred of oppression and all kinds of lawless violence. Let us now see what inferences can be drawn from this proposition to exemplify our subject.

When men are converted, the inspirations engendered by self-respect (another Christian virtue) prompt them to avoid foreign-going ships, in which they are liable to re-

ceive abusive treatment, and confine themselves to coasters and fishermen, where they can soon have a change if things do not go on to suit them. This exodus of religious seamen from large ships to little brigs and schooners leaves the mass of long-voyage sailors as badly off as ever, and reveals the undoubted fact, that tyranny and barbarous usage, under present arrangements, must always prove a powerful though secondary cause to prevent any wholesale improvement in the moral and spiritual condition of seamen. This defection of seamen from foreign-going ships to coasters is a great evil, and is severely felt by the few good shipmasters who deserve and are anxious to obtain good, efficient, and peaceable men for their crews. Sometimes it happens that there is hardly a steady man to be found in port; and, in such cases, the best captains have to take up with ruffians, thugs, loafers, or any thing in the shape of men, to go with them on, perhaps, a year's voyage. Such men are bound to make trouble, and can seldom be governed at all except by the severest discipline, administered in the severest manner. *It is apparent, therefore, that the conversion and consequent exodus of good seamen from sea-going ships renders the general character of most crews even worse than formerly ;* and the testimony of almost all officers who have had fifteen or twenty years' experience will verify the truth of this assertion.

125. We have noticed also, that in the Mariners' House in Boston, and perhaps in some of the sailors' homes, it often becomes necessary to promptly expel many boarders who will not conform to the rules. These expelled boarders find a welcome in the various seamen's boarding-houses, where they are considered just as good as any of their companions. This shows that the good which such houses do is, in a measure, limited to those, who, by early religious influences and proper training, are measurably pre-

pared to appreciate an asylum from temptations and false-dealing. *Such institutions may help to save a few well-disposed sailors; but they cannot redeem the seaman's profession from dishonor.* They are merely life-boats to prevent a few spiritually-shipwrecked and drowning seamen from losing eternal life; but they possess very little power to prevent, or even to diminish, the number of shipwrecks.

126. It is a matter of observation, that a great majority of the seamen that compose the congregations in the different bethels are not what is called, in nautical parlance, "deep-water sailors." The greater part come from little schooners lying at the wharves, and from their own homes, and from some of the benevolent institutions we have already named. This fact shows the tendency of moral and religious seamen to cherish their self-respect by avoiding large ships, and serving where they can be assured of good moral treatment, if nothing more. Only those that hope to become officers, and a few inexperienced boys, and a small number of unintelligent but well-disposed foreigners, will still expose themselves to the evils and horrors of an ocean passage; and, whenever we do see any "deep-water sailors" in a bethel meeting, we can be reasonably assured that they are from some of these. *The regular "Shellbacks," who constitute the rank and file of the class of men usually denominated sailors, are but seldom seen in a bethel.*

127. There is another thing that not only draws our converted seamen out of foreign-going ships into coasters, but in many instances induces them to quit the sea altogether, and seek for something to do on shore to gain a livelihood: *it is the want of female society.* God said in the beginning, that "it was *not good* that man should be alone;" and all human experience has veri-

fied the truth of the assertion: it reveals a law of man's nature, which he is bound to respect, or the most calamitous results will inevitably follow. It is founded in the nature of things, in the natural instincts which God, in infinite wisdom, has constitutionally ingrafted upon the human soul. It is said by many, that the sailor, in choosing the company of abandoned women, demonstrates to the world that he is naturally vile and depraved; that he is merely seeking to gratify the morbid cravings of a wicked heart that is wholly given up to licentiousness and vileness. Such a view of the case is by no means the true one. *The instinctive law of God in the soul of the sailor prompts him to crave female society; and, in desiring and striving to fulfil that law, he is, in the main sense, no more blameworthy than the minister of the gospel would be in desiring to have a wife and children.*

128. No: but it is said that the minister of the gospel only desires a lawful wedded wife and legal children, which is regarded by all mankind as perfectly honorable; but the sailor has "a wife in every port," and does not expect any children, nor any good to result from his practices. We reply, that the desire for female society must be equally laudable in both cases; and one may not be any more influenced by his animal appetites than the other. Both want female society from the same instinctive motives, and both take the best they can get. The education and outward circumstances of the minister are favorable to cause him to practise virtue, which is only strictly and intelligently obeying all the laws of God constitutionally established in his own nature and in the nature of things. The education and outward circumstances of the sailor and his transient companions of the other sex are nearly all unfavorable to cause them to practise virtue; and so they per-

vert the laws which God has constitutionally established in the nature of things: and the results are, in both cases, inevitable, — in the former case happiness, and in the latter misery the most intense; for the violation of a law which was designed to secure to us the greatest blessings is sure to procure for us curses proportionally great. *We see, therefore, that education and outward circumstances, more than natural inherent righteousness, cause people to appear amiable and lovely in this world of ours.* The natural qualities of the clergyman's heart, and of the sailor's, in boyhood might have been nearly the same. The appetites and passions of one may have been of the same strength with those of the other. *It was due to different circumstances, and to different modes of training, that one turned out to be a licentious vagabond, and the other a minister of the gospel.*

No, it is not true that the sailor generally prefers the society of lewd women. He secretly despises their conduct, as well as his own, *and only goes with them, because, in his degraded state, he can do no better.* He would like a lovely wife and children the same as the clergyman; but what virtuous woman would have any thing to do with him? and how could he support one if she would? How can he do much better than he is doing, with so many things against him? and how can his transient companion of the other sex do much better than she is doing, with so many things against her? *We repeat, that neither the sailor nor his companion may be any more the natural slave of lust than thousands of others in society that have the reputation of being virtuous and honest people.*

129. But do not the foregoing remarks make it evident that all people marry from impure motives? If the clergyman has no purer instincts than the sailor, who has "a wife in every port," does it not argue that society rests on

very rotten foundations? By no means. Marriage is so far from being a consummation of impurity, that it is, probably, the beginning of its death. Love is wholly spiritual; and where it exists in full strength, unalloyed by the baser passions, it will consume and destroy every thing that is opposed to it. Man's spiritual nature longs for female society far more than his animal; and where it is in the ascendency, and rightly instructed, it will subdue all the animal instincts to the requirements of moral truth; and perfect happiness will be the result. The clergyman, we have seen, was favorably situated in life. His physical, moral, and spiritual natures were all cared for; and, following the dictates of Nature, he married a virtuous wife, which a good reputation, correct habits, and many other favorable circumstances, enabled him to obtain. The sailor, on the other hand, was unfavorably situated. Exposure to physical and moral evils in early youth blunted his perceptive and even his reflective faculties. Oppression, tyranny, and outrageous violence broke his spirit; and false dealing made him distrustful of human nature, and a disbeliever in God. By degrees he fell; and, in his progress downward, he was only able to keep company with those of the other sex who were as far along on the road as himself: but that fact in no measure proves that the sailor is more lustful, or any less susceptible of moral improvement, than other men. If a young man in society, that had always been surrounded with good religious influences, and had been duly instructed about all of his duties towards his Creator and his fellow-men, should voluntarily leave all heavenly hopes and aspirations for the sake of frequenting houses of prostitution, merely to gratify his lusts, we might then, perhaps, have some cause to attach a stigma to his name, and say that he was a natural son of Belial. It is to be hoped there are but few such young men anywhere; and it

is quite certain they are no more numerous among sailors than they are among other classes of men: the fact that many seamen go with abandoned women does not prove it in the least degree.

130. But why, it may be asked, does not the sailor try to reform himself? and why does he not marry, even though he may be compelled to take a wife from the lowest circles in society? We will reply to the first question by another. Why does not a child go to school of his own accord, and begin to read? or, if he is situated so that he cannot go to school, why does he not learn to read himself from a book? We see men, women, and children of all ages, that are honored, respected, and beloved by all; but did they make themselves lovely? They might have been partially willing to be made lovely; and that is about all that can be said in favor of the best of them. Many people do but faintly realize how much they are indebted to the multiplied means of grace which exist all around them for the excellent loveliness of their characters. And then people are not worthy of too much credit for even being willing to be Christians. In the first place, gentle force is used, as in the case of the child. He is restrained from evil by force, and encouraged, and even forced, to do good. He is forced to go to school, and forced to go to church, and forced to avoid the company of bad boys, and so on, until higher motives can be used to influence him for good. The forces which were exerted in his early youth finally find their consummation in the force of habit, which is nearly irresistible, and explains that observation of Solomon's, where he says, that, if we "train up a child in the way he should go, when he is old he will not depart from it."

131. If people in virtuous communities cannot rise without assistance from others, when there is comparatively but little opposed to them, how can we expect the sailor to rise,

surrounded as he ever is by evil influences, and a slave to bad habits, which are just as strong as good ones? How can we expect him to rise, when almost every thing connected with him seems to be evil, and only evil? It is not possible. *In order to save the sailor, the evil influences we have described must be removed, and good ones substituted in their places; and it is the bounden duty of every Christian man and woman to give him a chance to obtain, as far as possible, all the blessings which they themselves enjoy; and, if they fail to use their best efforts to do this, they must also forfeit their right to be called the children of God.*

132. In regard to the other question that might be raised, Why does not a sailor marry? we reply, that a correct answer discovers at once the fountain-head of all the sailor's miseries and misfortunes. It lays bare the tap-root of the tree of sin, and shows us where we must strike to cut off the flow of deadly poison which nourishes the noxious plants of the Great Destroyer. *Sailors do not marry, because their limited means will not allow them to support families, or even to think of such a thing.* That is what's the matter. That is what renders teaching and preaching of little avail to the sailor. No amount of teaching and preaching can give him a wife and children; and, until that is done, his noble profession will never be redeemed from reproach and dishonor. There is one of the most exacting of Nature's laws violated in his case; and, until he is set right in that respect, the New Jerusalem, with its unfading flowers and golden streets, which we love to sing about, can be a matter of no great concern to him. He turns aside from the entreaties of men and women who profess to be Christians, with an incredulous smile, as if he should say, "What is heaven to me? It will do very well for you to talk of its glories, when you have every thing

furnished to your minds in this fe; but I must be put off with something apparently as unsubstantial as an Indian's ghost in the spectre land. That will not do for me. I am in the valley now, and do not want to be lifted so high up all at once. Get me up to a position where I can have that which is not denied to the meanest slave, and perhaps I can see from thence the gate of the celestial city you have been telling me about." That is what's the matter. Sailors cannot be brought to believe that they are to be translated right into heaven. No. The poor, simple souls want to go there the way other people do; and who can blame them? Surely no reasonable person.

133. But how is it that the few Christian sailors get along without families? They do not get along at all without them. Show us a Christian sailor, and we will show you a man who will, in nine cases out of ten, have a family in less than five years. But does not that statement, if true, disprove the assertion that a sailor cannot support a family? By no means. Those very men know that they cannot support families by going to sea; and so they are constantly on the watch for something to do on shore; and, in time, they generally succeed; and then they get married. Besides, it is only the most intelligent seamen that are generally converted; and those are the very ones who can best get a living on shore. The greater part of the old Tritons have never done any thing else but follow their calling; and it would be very difficult for them, ignorant and degraded as they are, to find employment on the land.

134. It is a great evil to have the best-behaved sailors quit a seafaring life because it will not afford them a living. Society suffers by it, and the nation likewise. How many calamitous accidents would be avoided, if the men of the sea were all what they should be! *Thousands*

of valuable lives are lost every year, and millions of property, through the carelessness, inefficiency, and misbehavior of many of the officers and seamen that now carry on the commerce of the world. Surely no right-minded person would be indifferent as to what kind of a crew might have his own life in charge, and perhaps the lives of his wife and children, on some rock-bound coast. But somebody's wives and children are constantly exposed to danger in that way; and, we repeat, it is for the interest of all our citizens to provide means to secure competent and well-behaved men to navigate our vessels.

135. But perhaps it may be objected by some, that the foregoing statements do not present the highest class of motives to sailors to induce them to become Christians. God must be worshipped in spirit and in truth, and not for the loaves and the fishes. The Bible commands men to attend to the salvation of their souls before they think of any thing else; for all are given to understand that their labors will be in vain, unless they "seek first the kingdom of God and his righteousness." Why is it, then, that sailors cannot be converted, and become good men, without getting married? Why is it, that they cannot serve God in any circumstances, especially when he informs us that we must do so in order to be saved? We must be willing to, indeed; but the interesting question occurs, How shall we be made willing? Does not God, in the first place, appeal to every faculty of our natures, by placing motives before us which affect not only our spiritual, but also our temporal well-being. Does he not give us "line upon line, and precept upon precept," repeatedly telling us that it is his will that we shall be saved from every form of sin and transgression here, *for our own good?* Does he not tell us that he is doing all that even a God can do, consistent with the truth and fitness of things, to make us happy and

comfortable even in this life? Our first motives for being Christians spring from self-love. We believe the change will do us good, else we should never attempt to make it. We do not like to look too far off for that good either, but we desire immediate good; and why should not the sailor? Christianity is very good; but she has never yet held out much to seamen which they could appreciate. Like the enslaved Jews in Egypt, they cannot hear the voice of spiritual deliverance for cruel bondage. They cannot be taught to love a religion full of abstractions.

136. The sailor knows as well as anybody, that he is pursuing a course which leads continually to sin and misery. He knows that he does wrong when he gets drunk, uses profane language, or goes to the "house of death." But what else shall he do? There is a restless spirit within him, which ever prompts him to seek after happiness. He meets with no encouragement to seek for it in the exercise of the higher faculties of his nature; and so he allows his appetites and passions to control him, instead of his controlling them; and, as they are often under the influence of baneful stimulants, where else can they lead him, but to ruin and disgrace? He knows that landsmen profess to have a religion which gives them hopes of happiness and felicity in another life; but that is nearly all he understands about the matter; and, to his mind, it might as well be the paradise of Mohammed as the "heaven with golden streets," which many professed Christians love to contemplate. Whatever effect, therefore, the hopes of a state of bliss in another life may have on some people, to induce them to become converted, and teachable like little children, it is nevertheless certain such motives cannot avail much with the sailor. Present blessings are what he wants and needs; and, if he cannot get them of God's professed people, how can he be expected to have confidence in their God, or in the sincerity of their religion?

137. It is to be feared that many of our professed Christians are inclined to take more stock in a future life than is consistent with their present needs and obligations. We should think a man acted strangely, if we saw him investing all his money in bonds, mortgages, and banks, while his wife and children were starving, and clothed in rags. He should, at least, reserve enough to satisfy his present necessities, and pay all of his just debts. Speculations about a future life may be pleasing to the Christian at times, especially as we have every reason to believe that we shall be happier then than now; happier, because the lapse of time, and a sanctified experience, will give us a greater measure of faith, love, and knowledge, and every other Christian attribute and grace whereby we can spiritually see, love, and comprehend God. It is not for a moment to be supposed that a material heaven, with golden streets and a thousand other fancied embellishments, can ever make an intelligent Christian happy. Such a place, with nothing to do, and a sufficient number of houries, might satisfy the spiritual cravings of such men as Mohammed, and Good Haroun Alraschid; but it could never fill the heart of a man who had once tasted of Christ's love. The desire expressed by St. Paul, "to depart and to be with Christ," cannot be construed into an ignominious wish to cease from doing good, or into a sensual longing for material pleasures. There are times in the life of every man when tired nature seeks a momentary respite from the active duties of life. When the shades of evening close around the man of toil and many cares, exhausted nature sometimes induces a temporary depression of spirits; and for the moment he almost feels like Elijah when he made his impassioned appeal at the foot of Horeb; but, after a few hours of sweet repose, he rises fresh and vigorous, ready to anoint Jehu, stand before Cæsar, or do any thing, through Christ who has engaged to strengthen him.

138. The fact is, when we talk about localities and material things as appertaining to a future state, we do it about as intelligently as a man that has been blind from his birth can judge of colors. We can know but very little about our status in the world of spirits, simply because we have no experiences to guide our judgment; nor is it necessary that we should have, when our Saviour expressly declares that we should rather look for the kingdom of heaven within us than be speculating, as some of his disciples did, about a temporal kingdom which existed only in their imagination. Love is the essence of heaven; and, like the rose, it does not depend altogether for its sweetness on the soil from which it derives its nourishment. Are young lovers always particular to choose daylight, splendid scenery, and publicity, for those seasons of soul-communion that so much resemble the sweet and immortal joys of heaven? By no means. They prefer the subdued light of the moon, and the solitude of the ocean's foaming beach, where nought can be heard but the awful voice of Nature, making a ceaseless response to those sentiments of truth and love which "flutter in the heart," and "tremble on the tongue," of those faithful and guileless beings whom God designs to be one in spirit and one in flesh. A great white throne and golden streets in the far-off future may be all well enough; but, we repeat, such a heaven is above the comprehension of such creatures as seamen. Our contemplations of God enthroned in a material heaven must always be extremely vague. Christ enthroned in the human heart we can all understand if we will.

139. What we now wish to make apparent is the uncontrovertible fact, that sailors must be saved and brought into the kingdom of heaven here, through the instrumentality of human agents, before it will be very profitable to talk to them much about their interests on the other side of the grave.

Our Saviour said, that in his Father's house were many mansions; and we presume it must be the design of Infinite Wisdom to have vicious and depraved men go first into the lowest room in the school of Divine Providence, where they can learn to conduct themselves properly in the departments above them.

☞ The only part of the kingdom of heaven which the sailor can understand and appreciate at first will be a snug little place to live on shore between his voyages, presided over by a lovely and sympathizing wife, and an income sufficient to support her. Is that an unreasonable aspiration on his part? Is it not what all good men seek after? Is it not what all must have in order that holiness and righteousness and joy may prevail in this present world? Give to the sailor these things, and we give him the alphabet of knowledge, and then good people can teach him how to make farther advances in the school of heavenly wisdom.

140. *Christ taught his disciples to pray. In the pattern which he gave them, the applicants were instructed to use the plural personal pronoun when petitioning for general blessings, and not say, "My Father which art in heaven," but "Our Father," meaning that they should ask for others as well as themselves. What, then, shall we ask for the sailor? Shall we pray to our common Father to give him a contented mind and a generous heart, that shall feel willing that all other classes of men shall be secure in the possession of all earthly blessings, while he must serve them, and feed his soul on spirituality, and hopes that must find their consummation beyond the grave, and in the grave we had almost said?* We ask God to give us blessings; and he does so, not miraculously, but in the ordinary course of nature. A wife and children (the greatest of earthly, and not the least of spiritual blessings) are

his gift; but they come by natural means, through human agency, and not miraculously. It must be our business, therefore, to see that all are provided for; else our brethren of the sea cannot behold in our countenances the face of God (Gen. xxxiii. 10).

141. It is impossible for us to avoid our responsibility in these matters. The eye that never sleeps is upon us; and the heart that never ceases to beat with sympathy for the distresses of the wanderer and the outcast will not hold us guiltless, if we turn away, like the Levite, and walk on the other side. God has in his bounty given some of us far more blessings than we can use; but somebody needs them. The world abounds in sin and suffering; and, until it is completely renovated, our work is never done. People talk about leisure; but there is no leisure. Love is an active being, who will hardly suffer her children to get their necessary sleep. Behold that loving mother watching beside her sick child! How many hours does she spend in sleep? How, then, can the love of God allow his children to be idle? Let them work "while it is day: the night cometh, when no man can work." Human wisdom points in the same direction; for "there will be sleeping enough in the grave," as Poor Richard says. We are the almoners of God's blessings to mankind to the extent of our several abilities; and is it not our business to answer our own prayers by our own individual exertions, as far as they can be answered in that way? One thing is certain: God will never do for us what he has given us power to do for ourselves; and he has often declared, that he not only wants, but needs, our services in his vineyard, where the fruits are not gathered for the lack of laborers.

142. It must, therefore, be obvious to every one that has any suitable regard for the dignity of man, that he is constituted the honored and intelligent agent of most of the

moral and spiritual blessings which God designs to bestow upon the human race. It is the second great law of God established in the nature of things, that he shall love his brother-man as himself, and do all that lays in his power to secure for every human being the same blessings that he enjoys himself. The sailor must have a wife; and Christianity must furnish him with one. The poor, fallen, and friendless woman who is called an outcast by society must have a husband; and Christianity must attend to her needs. The offspring of these suffering people will, in due time, furnish well-behaved, intelligent, and efficient crews for our ships; and they will be Americans, which will be one grand result of Christianity. Thousands, yes, hundreds of thousands, will be released from a worse than Egyptian bondage, and brought into a civilized condition as fast as circumstances will allow, which will, at the farthest, be in the next generation. Will not such facts as these give Christians and patriots cause for rejoicing? Americans will then be better respected abroad; whereas now their ships are a disgrace to the country they hail from, at least in many instances. All, or nearly all, the troubles on board of vessels on account of having bad crews and officers will quickly regulate themselves, which will be another great blessing. It will also operate to strengthen the hands of all good men in their benevolent enterprises, and assist powerfully in upholding every good cause.

143. Oh that society could feel its responsibility in this matter, and move in it without delay! Thousands are suffering and perishing even while these lines are being penned; and the evil work is still going on. Oh that virtuous Christian families could realize that the tokens of their fearful responsibility are ever before their eyes! They have furniture and carpets, and tea and coffee and sugar, and a thousand other necessaries and luxuries, furnished

them by commercial enterprise; and how do they requite the sailor? Look into the bosom of a Christian family on a Thanksgiving or a Christmas Day, and see how it reflects the kingdom of heaven. The sire feels supremely happy, for he sees those around him that he has blessed, and we feel interested in and love those we work for. The mother is supremely happy in her husband's and in her children's love; and the children are happy in the midst of present blessings and future hopes. But where is the sailor? He has no home. No children

> "Climb his knee
> The envied kiss to share."

If he were passing through a snow-drift, benumbed with cold, at the door of the aforesaid Christian home, he would hardly be asked to come in and warm himself, and partake of their sumptuous repast. In the name of that Being who came into the world to befriend and save sinners, are such things right? Is it not enough to melt into tenderness a heart of stone, to reflect upon them? Truly "whosoever hateth his brother is a murderer;" for how can any man that calls himself a Christian coolly stand by and see his comrades drifting to destruction, without making some effort to save them?

144. Perhaps the public would like to know the reason why sailors cannot support families. Do they not receive as much compensation for their services as other tradesmen? and, if not, why? It will be very easy to show how much they get; and it may not be very difficult to explain why they get so little. Sailors, on an average, do not get work more than ten months in a year, and it is very doubtful if they much exceed nine. They have to go to boarding-houses at the close of every voyage, to await their

pay-days, and look for other chances; and as voyages, as now conducted, do not probably average in length over three months, it is easy to see where the time is consumed. Sailors probably average two or three weeks on shore; and four such breakages in a year would never give them over ten months' actual service; while the time sometimes spent in hospitals, and in going to see their aged parents (if they are fortunate enough to have any), and many other things, would make their average time much nearer nine months than ten. Then they have to pay a dollar per day for their board while waiting, and eight or ten dollars, perhaps, in the course of a year to have their baggage transported; which, altogether, we will put down at the minimum sum of seventy dollars. They require more clothing than landsmen to keep them comfortable; and, as it is sometimes scarcely possible to keep any thing dry for weeks, their garments rot quickly, which makes it necessary to buy more or less new articles every time they come on shore. Then, again, they are charged enormous prices; and, as the fabric of which their clothing is composed must be woollen in order to keep them as much as possible from rheumatism, it necessarily costs very dear without extra extortion. If we put the sailor's bill for clothing at seventy-five or eighty dollars per annum in these times, it will be about as low a figure as he can possibly use and make himself decent and comfortable. Then, again, he has to pay hospital money, which amounts to $4.80 per year; and frequently he has to fee shipping-agents for chances; and his travelling-expenses, bills for washing, and a dozen other little items, amount to something; so that, putting every thing together, his own personal expenses cannot possibly amount to less than a hundred and seventy-five dollars a year; and probably two hundred would come much nearer the truth. Now let us see what he gets. The

highest wages now paid to seamen from the port of Boston are twenty-five dollars per month for short voyayes, and eighteen or twenty for long ones. Assuming the former figures as the basis of our calculations, *and assuming, also, that seamen are never shipwrecked, driven ashore in foreign ports, nor cheated in any way,* and we have the sum of two hundred and fifty dollars for ten months' work; but it is safe to say that sailors do not get as much as that one time in twenty. If, now, we subtract from this sum his necessary expenses, which we have reckoned at a hundred and seventy-five dollars, we shall have seventy-five dollars remaining, which would not pay the rent of two good rooms in the vicinity of such a place as Boston, and leaves no margin whatever which could be used for the support of a family. A common day-laborer along the wharves gets from thirty to fifty cents an hour; and, if he cannot get work over half the time, we see that his earnings amount to more than double the sailor's. A sailor's work, too, calls for skilled labor, and requires four years' service from a man of good abilities to master all of its mysteries. But no tradesman thinks of working for less than from thirty to fifty cents an hour, averaging, probably, nearly three-fourths of the time; and then they declare they have to study economy to make both ends meet. *If, therefore, a tradesman, with fewer personal expenses, and three times as much pay, as the sailor,* finds it difficult to support a family decently and comfortably, it is, of course, useless for seamen to ever think of such a thing; *and so the sanctified influences of love, and the divine institution of marriage, are forever debarred the sailor.*

145. Well: it is demanded, How came things in such a state? What is the reason sailors cannot resort to strikes, the same as other tradesmen, and get suitable wages? We have already proved that the business of ship-owners will

not warrant striking. Merchants are clearly unable to give higher wages; for, if they should attempt such a thing, they could not compete with foreigners, and the little shipping we have left us would speedily be driven from the deep. In order to find out how things came to be in such a miserable condition, we must go away back to the dark ages, when to be a poor man was to be but one degree removed from a slave. After the discovery of America by Columbus, and even before, a spirit of commercial enterprise began to be felt in Europe; and several nobles and other rich men fitted out small expeditions to go to the newly-discovered countries, and trade with the natives. These expeditions were generally commanded by rich and influential men, and the vessels, in the main, officered by those who were at home esteemed gentlemen; but the crews in those days were slaves in the worst sense of the word. They were generally completely at the mercy of their officers, and might be tortured by the cat, triced up by the thumbs, flogged through the fleet, keel-hauled, or hung at the yard-arm, just as the will and caprices of their haughty and imperious commanders dictated. The commercial enterprises, in those days, were seldom but little better than piratical expeditions, though people at that time did not so regard them. Most of the common sailors would serve in pirates and the so-called merchantmen alternately; and they were treated about alike in both. The principal inducements for common sailors to go to sea in those adventurous times were the same as those held out by Wallenstein and Tilly to their barbarous troops; namely, plunder and lust. In all slave and piratical expeditions, and, indeed, in most others, sailors were allowed every facility to debauch themselves with the savages of the foreign climes they visited; and they might also rob, plunder, and even murder, at their pleasure, as long as they did not get the

vessels into trouble with their proceedings. Wages for seamen were merely nominal up to within a very recent period; and, as late as revolutionary times, they were not paid more than six or seven dollars a month on East-India voyages. In England, it was always customary to kidnap, not only sailors, but watermen, and many others who had the misfortune to be poor, and compel them to go and serve in the king's ships just as long as the king pleased. And, even in American ships, it is not long since a sailor could be whipped almost to death with the cat, to satisfy the drunken malice of almost any petty commander; and there could be nothing done about it on shore that would give the least satisfaction to justice. *The present status of seamen then took its departure from the most debasing form of slavery; and, although some of the most repulsive features of the monster are measurably taken away, enough remains to disgrace any country or people that will tolerate such a relic of barbarism among them.*

146. It is astonishing what changes have taken place in this and in almost every other country within the last century. A hundred years ago the appearance of a comet in the heavens was thought by the ignorant masses to portend the destruction of the universe; and the common people almost universally believed in witches, times, enchantments, and wizards. Those things have not all passed away yet: but still the sun has risen high enough in the heavens to peer down brightly through the fog; and the foundations of society are being every day more securely laid. Error is now obliged to paint her face, and dress up in all kinds of shapes, to make her hideous form appear lovely; and then she fails in many instances. In vain has she improved witchcraft to spiritualism, superstition to self-righteousness, and licentiousness to free-thinking: all will not do. Her enemies have found her out; and a thousand

printing-presses are daily and hourly exposing her deformities. Men of nearly all classes and professions, in nearly all civilized countries, now know something of what it is to be really free. They are not entirely dependent on the rich for their living, or even for their rights; and they are not obliged to hide their Bibles under their chair-cushions for fear of the malice of the informer. The rights, relations, and duties of all, are now quite clearly defined; and it is supposed, that, in most instances, a man's wages correctly represent the services he has rendered to society.

147. Things have arrived at their present stage of perfection by the slow but sure march of civilization and enlightened ideas. Men have been constrained, from time to time, to renounce error, and make mutual concessions to each other. Sometimes they have been forced by strikes and the will of majorities, and sometimes benevolence has been the primal motive: but, in all cases, there has been a steady advance; and many sanguine people are beginning to hope that the time is not far distant, when the "Adversary" will be entirely driven out of his intrenchments, and consigned to the "hole in the side of the hill," where Bunyan used to delight to have him. We have seen, however, in the course of this work, that the enemy yet holds one advanced position on the battle-field, from which he has never yet been dislodged. He has deceived people during the last seventy-five years by telling them that freight is necessarily the mother of wages for the sailor; when facts prove that she is not. At any rate, if the present rates of wages are her offspring, they do not reflect much credit on their parent among mothers, who are generally observed to be anxious to have big babies.

148. No: Commerce should be the mother of wages, and Freight her handmaid; and then the sailor could live. *And it is plainly the duty of society to support Commerce in a*

position where she can give all of her children as good a living, and as many advantages, as the other departments of national industry secure to theirs; and if that cannot be done without paying a little more for tea, coffee, sugar, &c., then the people ought to be willing to do it without delay, and give the proceeds to the men who scour the seas, and encounter all kinds of discomforts, hardships, and dangers, to furnish necessaries and luxuries for the other members of society. Commerce should be entirely rescued from every vestige of piracy and barbarism, and forever weaned from those nurses of her infancy, that are now, in another shape, seeking to prostitute her to tyranny, injustice, celibacy, intemperance, and licentiousness. Because marriage was not thought of for sailors in the time of Henry the Eighth, it surely does not follow that it can be improper now. That consummate scoundrel would doubtless have monopolized all the women in creation if it had been in his power.

149. The low rates of wages established by slavery in the infancy of commerce have changed but slowly, for the following reasons: The rates of freight then paid corresponded with what had to be paid the sailor; and, as his services were easily secured for a very small pittance, it follows that the whole of society has been pecuniarily interested, from the time freighting was established to the present day, to keep his wages low, in order that the products of commerce might be kept low; and so we can see that *the whole of society is directly responsible for all the vice, depravity, ignorance, and misery that is caused by withholding from seamen a just equivalent for their services.* Yes: every act of drunkenness and debauchery that sailors are guilty of, and all the terrible evils resulting from their conduct, can be traced right into the bosom of every family in the land, — the purest and most virtuous not excepted.

150. The motives of lust and plunder are not so efficacious now to induce men to adopt a seafaring life as they were a hundred years ago; but still, among the poor and degraded population of some of the European seaports, men can be found who are willing to go to sea on almost any terms; and, through the agency of sailors' boarding-houses and runners, enough can always be found to make up the complements, in numbers at least, for all of our ships. Such men, however, have but very little to say about what their wages shall be. That is all determined by the boarding-master and the broker, who works for his own and the merchant's interest; and, among them all, they are carrying on as brisk and extensive a slave-trade as Toombs and Davis could possibly wish to see. We affect to pity the poor wretches who are violently torn from their homes, and sold to the Arabs in the regions of inter-tropical Africa; but we have, right in our midst, a system of slavery more repulsive if possible, inasmuch as our slaves are treated hypocritically. *We pretend to think highly of the noble, brave, and generous "sons of Neptune;" and, at the same time, we stand by and see them used like beasts for our benefit.*

151. With regard to strikes, very little need be said, as they are wholly impracticable for the sailor. The competition of foreigners prevents them, for one thing; but, on other accounts, they are not available for seamen. They are in no condition to carry on a strike. If they were living on shore with their families, by using the strictest economy they might hold out a good while; but boarding-masters have no particular ends of their own to serve by securing a large increase in the sailors' wages. Most of them know very well, that, if sailors were paid like other men, the effect would be to break up about two-thirds of all the seamen's boarding-houses in the country, and leave

only the best; but, while things are taking their present course, they have but little to fear from that quarter. Truly the children of this world are wiser in their generation than the children of light. The different landlords do contract with each other, sometimes, not to let men go out of their houses for less than a certain rate of wages; but such contracts amount to nothing, except to delude the sailor into the belief that the landlord is his friend. Indeed, such a declaration or contract has the mark of the cloven foot on the very face of it; for it furnishes conclusive evidence that the sailor is not accounted his own master. Landlords know well enough that the small fluctuations in sailors' wages are wholly regulated by demand and supply, and not at all affected by any of their "benevolent contracts."

152. It is very evident, then, that seamen are in no condition to help themselves. They are down, and kept down by forces which must be dealt with by others, before we shall ever have a millennium upon the water. They will, doubtless, be ready to help when the time of their deliverance shall come; but we cannot be justified at first in expecting very much from them. It may seem easy to the comparatively virtuous for every one to forsake vice, and embrace virtue; but it is not easy. Let any one try to break off from an old habit, and he will find that it will be like cutting off a right hand, or plucking out a right eye. The life-boat must be launched and manned by others; and the poor souls will do well if they can keep their heads above water until they are hauled in. On many of the exposed parts of our coast, little buildings are erected, called "huts of refuge," or life-boat stations, where life-boats, mortars, and other means for saving life, are kept with a view to assist in saving the bodies of any poor shipwrecked seamen who may be so unfortunate as to be cast away on

our inhospitable coast in the winter. They are established and supported by humane societies; and they cost considerable money every year. All honor to the noble members of every such society, and to those heroic men who are willing to hazard their own lives to save their fellow-creatures from drowning! Let us now look around, and see where we can find means to save the bodies and souls of seamen from a worse fate than drowning, and secure to them a situation with a "Captain who never lost a ship, and in a ship that never was, nor ever will be, cast away."

CHAPTER V.

REMEDIES FOR THE BENEFIT OF SEAMEN. — HOPE FOR ABANDONED FEMALES. — NATIONAL RESPONSIBILITY. — EDUCATION.

153. If, now, we take a retrospective view of what has been said in the preceding chapters, we shall perceive that the seamen of the present day are but very little better off than were the African slaves who have just been liberated by our gigantic civil war. We shall see, too, that the most of their miseries and misfortunes are due to the fact that they cannot have any homes of their own, because their pay is not sufficient to enable them to maintain families. We shall see, also, that the efforts of benevolent societies and individuals in behalf of seamen, though highly useful and praiseworthy, still can never remove a tithe of the evils which beset the sailor; and in many instances they are rendered abortive by circumstances and conditions which they were never calculated to cope with successfully. It must also be apparent to every one, that the cheapest as well as the most efficacious way to deal with seamen will be to proceed at once to remove all the evils to which they are, as a class, subjected, and to do it thoroughly, so that there shall hereafter exist no necessity for undoing what has been done in order to commence operations afresh. Who will and who can do this great work? Let us now see.

154. In looking round about us in search of ways and means, we can find a multitude of noble men and women

ready to spend and be spent in this or in any other good work; but here is a field large enough to tax the energies of all. No single society is large enough to deal with the reforms which are here presented; and so, *for ability and help, we must look to the nation. It must be the nation's pride and glory alone to give liberty to her children.* Let America do this great work as thoroughly and effectually as she has done others of like character, and she will still maintain her right to be called the head of the nations. May the heart of every true patriot burn with a desire to have every evil removed from his country, so that she shall be a bright and beautiful example to induce all the nations of the earth to "go and do likewise"!

155. But how, it may be asked, can this work be done by the nation? How can the nation change freights, break up bad seamen's boarding-houses, and give her sailors rights and wives and homes and property? Simply by adopting them as her wards, and giving them a small pension, which, with what they can earn at sea, will be sufficient to maintain their families in the most humble manner. Such a measure would have the effect to create, at least, fifty thousand new homes in the United States, and raise a hundred thousand people from almost the lowest depths of degradation and vice. It would give to the nation from seventy-five to a hundred thousand of the very best kind of seamen to man her navy in case of a foreign war, and also make it easy to carry out the law which requires that two-thirds of the crew of every vessel shall be Americans. That law is constantly evaded now; but, in order to do it, captains have to swear in the custom-houses that two-thirds of their crews are, to the best of their knowledge and belief, Americans, when they are morally certain that such is not the case. It would occupy too much time and space to enumerate all the advantages which would result from the adoption of such

a measure; but they can easily be imagined by any accurately-informed and reflecting mind. That blessings of the highest value would accrue to the sailor, none can for a moment doubt.

156. But here we shall probably be interrupted by a thousand croaking voices, crying out, "We must have economy: we must have retrenchment even. We are now burdened with a terrible debt; and here you come petitioning shamelessly for our very heart's blood. We cannot and will not endure it. Away with all your idle, designing schemes and vagaries, and let the miserable, drunken, vagabond sailors and their female coadjutors take care of themselves! Let them learn to save what money they do get, before they beg of honest, hard-working people for more." Indeed, that's quite an argument. Such logic is irresistible; and therefore we cannot expect much from you. It is a pity the government could not exempt such people from taxation altogether. We hope, for the sake of sailors, that such poverty-stricken individuals are not very numerous in the United States, and for the sake of others also. Such forlorn creatures are more to be pitied than the sailor; for no amount of money can keep their minds away from the almshouse; but a very small sum would place the sailor in the land of Beulah.

157. Let us now examine the matter a little, and see how much it would probably take to carry out this project, which would effect such mighty changes in the condition of seamen and those few poor tax-payers we have mentioned. We will assume that help should only be afforded to well-behaved, native-born, or naturalized able seamen, who could produce proof that they had served at least nine months out of a year on board of some American vessel. We will grant to every such seaman the sum of ten dollars per month, if he have only a wife, and two dollars extra for

every child (not exceeding five) under ten years of age; and what will the result be, allowing that fifty thousand heads of families had the full number to support we have just mentioned? Twelve millions of dollars. Allow another million to regulate the machinery of the movement, and we have thirteen millions, or a little less than thirty cents per head for the whole population of the United States.

158. Now, we would ask, is that a sum the nation would be distressed to pay, when it would secure so many inestimable advantages to a class of her citizens whose whole life, at the best, is one of toils, dangers, hardships, and privations? Is it too much, when it would provide the country with an army of a hundred thousand men, which, if need be, would fight her enemies, yard-arm to yard-arm, in sight of their own shores, and relieve our thousands of miles of seaboard from all danger of an attack? The nations of Europe think they must support almost four times that number in sheer idleness; but these sailors, needing only partial support, would be all useful citizens, who would be adding continually to the wealth and resources of their country, as much, at least, as any other class of men. Yes, we can afford it, and we must; or the time will come when we shall have to pay ten times as dear to make the change, as we did in the case of African slavery. It should be remembered, too, that no such sum as twelve millions of dollars would probably be required for many years to come, if ever. The nations of Europe might all eventually be led to adopt the same plan; and then freights could be raised, so that most of the special help from governments could cease.

159. It is not to be supposed that all seamen would go at once and find mates among the abandoned women that now frequent all of our seaport towns. That many of them

would get wives in that way, there can be no doubt; and, bad as their predisposition to evil habits might cause them to act, they would certainly be better off married, than leading worse lives than the most depraved animals possibly could. It is said that in mathematics two negatives make an affirmative; and so it might prove in many cases of this kind. Rising hopes and true grounds for affection would, in may cases, be the leaven that would cause both hubsand and wife to unite their efforts in trying to reform each other, and so escape, as much as possible, from the consequences of their former vileness.

160. It is in the power of the nation to do all we have proposed, and much more; and who can say it is not her duty? Nations, as well as individuals, are accountable to that Being who has created all things for himself; and if they know how to do good, and do it not, surely sin lieth at the door, and he will not hold them guiltless any more than he will an individual. The history of every country in the world, as well as divine revelation, furnishes abundant and conclusive evidence of that fact.

161. We have remarked that the proposed change would not tax the country very severely at first; and ten years would certainly elapse before it could amount to any thing like twelve millions of dollars. But the good work would be going on, and the very means used to reclaim the sailor would be adding to the wealth of the country; and it is highly probable, that, within a few years, the taxes that might be raised from sailors' property would go far towards paying the interest of the sums expended in his behalf. The money would all remain in the country, and eventually find its way back to the national treasury, as surely as vapor, after serving a thousand useful purposes, eventually finds its way back again to the waters of the ocean. Doubtless many seamen would be stimulated to save a little from their

earnings in order to raise the wherewith to purchase little cottages; and they would then be responsible for the taxes; and the fifty thousand abandoned females who are now drawing indirectly millions from the nation's resources, would, by this benevolent arrangement, be transformed into angels of light. They would be saved from spiritual, moral, and even physical death, and add immensely to the wealth and prosperity of their country.

162. We have said that such a measure would furnish a hundred thousand men for the navy in the event of a foreign war; but only fifty thousand have entered into the calculations for pecuniary assistance. To explain this, we shall only assume that one-half of our sailors would or could at any time be married men. There would be thousands between the ages of fourteen and twenty-two, and some unmarried above that age, and a small percentage of foreigners. They would all, with the exception of the foreigners, make excellent men for the navy, however; for the hopes with which they would be animated could not fail to inspire them with loftier sentiments of patriotism than could ever be expected from foreign hirelings, with the old means used to develop within their breasts an undying love for their adopted country; namely, the cat-o'-nine-tails and a plenty of gunpowder and whiskey.

163. We have seen that the pecuniary aid which we have proposed to give the sailor and his wife, together with what he could earn, would not amount to over three hundred and seventy-five dollars per year. That is a much smaller income than almost any other class of people get, and by no means as much as he deserves; but by the most rigid economy, and perhaps a little consideration from custom-house officials and benevolent societies, he *might possibly* get along with it. There is a saying that beggars should be always modest; and so, in fixing the

amount of the proposed pension, no margin has been left for any thing except the bare necessaries of life.

164. The main difficulty with the sailor would be his rent; and here would be a good chance for some benevolent society to erect a number of small cottages within easy walking-distance of the cities, or a few miles out on the line of some railway, and let sailors have them for the interest of the money they cost, and enough to pay for taxes, repairs, and insurance. By living so far away, many temptations would be cut off, such as theatres, grog-shops, and the like; and it would also be much healthier than living in cheap tenements in the cities. Land would be much cheaper; and perhaps enough might be reserved to each house to enable every occupant to have a small garden, which would not only furnish work and amusement for children, but give the tenants flowers and vegetables. It would be easy for some of our millionnaires to launch out a little money in this direction. Vanderbilt's property alone would furnish cottages for all the sailors in the United States.

There should be a department established in every custom-house to regulate the affairs of seamen. Sailors' names should be registered the same as vessels, and protections given them, which they could use in foreign ports. They should also have discharges granted them; and perhaps it would be proper to have an officer appointed to make up their accounts, and pay them off the day after the arrival of the vessel, or at least before they left her. The same officer should receive the captain's testimony, under oath, concerning the seaman's behavior and abilities; and if it was found that a man could not maintain a good reputation, he should be denied all pecuniary assistance, unless, perhaps, he would go in the navy. The testimony of one shipmaster need not be regarded as conclusive evidence

in all cases; but two or three successive discharges should be examined and compared before extreme measures were taken. Men thus registered and assisted should be held liable to be drafted into the navy in case of any war; and, in the event of death, their families should receive a suitable and well-guarded pension. Their wages in the navy should correspond with what they were in time of peace in the merchant-service. On account of some of the provisions of the late treaty with Great Britain, it might be necessary to include a part of our fishermen in the above arrangement; but it need not apply to steamboats and barges navigating rivers, nor to canal-boats, or any other unrigged vessels. It might also be proper to exclude coasters, if they spent over two-thirds of their time for three consecutive years in those vessels.

165. One happy consequence of the new arrangement would be, that seamen could have neighbors and relatives for their companions; whereas now they go on board of ships entire strangers to each other. In a ship's forecastle half a dozen different nationalities will almost invariably be represented; and, as they consequently cannot be expected to have much in common, it is surprising that they get along together as well as they do. Satan loves to work in darkness, and carefully avoids the light, lest his deeds should be exposed. Men now get thousands of miles away from home, where no one knows them, and there they will give way to lusts, and involve themselves in schemes of wickedness which they would hardly think of if they knew they were under the eye of those who would be likely to report their misdeeds to their relatives and friends. Few are so lost to virtue, that they do not desire to be thought well of in the place where they spent their childhood, especially by their opposites in sex. The love of approbation and the magnetism of the sexes are far mightier than the

famous lever of Archimedes; for with Christianity at the outer end of the beam, and the Rock which abideth forever for a fulcrum, they are continually turning the world upside down to get it right side up. Yes, if seamen were married, their children would participate in the hallowed hopes and aspirations which actuate the offspring of all other classes of men; and who can doubt but what the best of results would follow? Who can doubt but what the next generation of seamen would compare favorably with tradesmen on the land in moral character, intelligence, and all the Christian virtues?

166. Some people are very much afraid that their children will choose the occupation of the sailor, and *consequently* lead dissipated and vagabond lives, which would have the effect "to bring down their gray hairs in sorrow to the grave." Let all such put their shoulders to the wheel, and help on this movement, and the way of their sons will be pretty effectually hedged up. The sea would then be the last place for vagabonds; for they would soon find themselves more out of place on board of our ships than good men seem to be now. They would also find it very difficult to obtain situations, as the seamen's children* would contribute so largely towards supplying all deficiencies, that, in most cases, others could not get ships without the assistance of friends.

167. Sailors would then be intelligent, and, in some cases, learned, as well as well behaved. The nation could then be proud of the representatives she would send forth to foreign climes; and the hearts of missionaries would rejoice to have our ships visit their lonely stations in the far-off isles of the Pacific; whereas now they would about

* There are many now inquiring, How shall we get seamen to man our ships? Justice answers, From the children of seamen, where they ought, in all conscience, to be obtained.

as soon be visited by the plague as to have some vessels heave in sight. Excellent officers could always be selected from such crews; and the high moral tone of seamen would soon necessitate a corresponding change in the characters of all above them. It would never do to bully, nor systematically abuse, educated, intelligent men; and ship-owners would be compelled to hire proper persons for officers. They would have no difficulty in finding them under the new dispensation, which will, when it is carried out, solve many of the difficult problems which have hitherto perplexed the merchant, the nation, the humane ship-master, aad the philanthropic Christian.

168. There is an evil existing among seamen, to which we have already faintly alluded, that would nearly disappear under the new dispensation; and that is, the difficulty they experience in trying to keep their clothing in order. Sailors are now frequently frozen more or less while performing their duties; but a vast amount of their suffering might, in a great measure, be prevented, if they all had a sufficient quantity of warm, clean, and durable clothing. Sometimes there will not be more than three or four pairs of mittens on board of a ship of twelve hundred tons, which carries a crew of twenty men; and then, again, some will be short of oiled clothing; and some will have no stockings nor drawers to wear in the cold, piercing weather. They must do their duty just the same, however; and some of our readers who may be cosily seated by a good fire of anthracite coal, where they can hear the snow and sleet pelting against their windows, can just try to imagine how they should like to spend the greater part of a tempestuous winter's night clinging to an icy sail a hundred feet up in the air, and exposed to all the furious, chilling blasts, without stockings, drawers, or mittens. Hundreds of men are more or less frozen in that, and in many other ways, every year,

and some of them to such an extent, that their limbs have to be amputated. It is a terrible thing to come on to our coast in the winter, or go to any other in the same latitude, without a good stock of clean, well-made, and warm clothing. Those only who have been tossed about for weeks in a deeply-laden, ice-clogged ship, trying to make head against our howling nor'-westers and snowstorms, can have any just conception of how much sailors have to suffer. Even if they are not actually frozen, they are often tortured by rheumatism throughout the remainder of their miserable lives. If the sailor had a home, his wife and daughters could see that his clothing was kept in order; and they could also make many of his garments, which would diminish his future clothing-bills fifty per cent at least, and give him a far better supply than he now receives.

169. It is easy to see that the proposed improvement would have the effect to break up all of those rascally sailors' boarding-houses, which now make a living and a business by buying and selling the sailor every time he arrives in port. A few of the best ones might remain; and it would probably be necessary to keep the Sailors' Homes in operation; but, after the machinery of the new movement was once got in good running-order, the landlords could no more sing, —

> "You're welcome, Jack, with your nine months' pay;
> For I think you're homeward bound."

Many seamen would prefer to board in sailors' families; and the landlord, and his coadjutor the runner (*alias* John Shark), would disappear from the scene forever. Like the giant Pope in "Bunyan's Pilgrim's Progress," a few of them might remain about their old haunts, and grin at

sailors as they passed by; but they could no longer set their music to, —

> "Arise up, Jack! Let John sit down;
> For I know you're outward bound.'

We see, therefore, that a little help from the government would eventually have the effect to remove all the sailors' enemies and miseries. It would dispose of the hypocritical boarding-master, the predaceous runner, the rascally tailor, the tyrannical shipmaster, the unprincipled ship-owner, the unscrupulous foreign consul, and the abandoned woman. It would not only prevent all of these persons from hereafter injuring seamen, but also cause many of them, through necessity, to devote their attention to useful employments, where they could not fail to receive some benefit themselves. Such a measure would also be favorable to the cause of temperance; for a sailor is undoubtedly about the worst type of a drunkard. A man with a family that loves him has many powerful influences to hold him back from this degrading vice; but the present female companions of the sailor are as fond of strong drink as he; and so, when they are together, they mutually assist each other to fathom the lowest depths of iniquity. It is safe to say, that the elevation of seamen would diminish the number of drunkards at least a hundred thousand in one generation.

170. If sailors were organized together as a class, one or two newspapers might be published exclusively for their benefit. It would be well to have such papers conducted under the auspices of the government, or some benevolent society, in order to secure for them a high moral tone; but they should be self-supporting. If some of their spaces were devoted to topics which would particularly interest seamen and their families, they could not fail to be profitable and

instructive, as well as entertaining. Such papers are all the more necessary for seamen on account of the low tone and immoral tendencies of a large number of the weeklies, and even dailies, that now swarm in our midst. People infer that society was in a corrupt state in ancient times, on account of various developments which have recently come to light in the exhumation of Herculaneum and Pompeii; but, if they want to see what is going on in our midst to-day, they have only to look into the windows of almost any news office, and behold the "National Police Gazette," "Police News," "Day's Doings," and a dozen other kindred publications, from which, if any of their copies live in the future, our descendants will have just cause to conclude that they have indeed sprung from a race which must have

"Crept through scoundrels ever since the flood."

The pictures in those papers verge as near obscenity as they can, and avoid the provisions of the law; and the reading-matter treats vice with levity, and rather makes it attractive than forbidding, especially to those whose characters and tastes are yet unformed. There are thousands of people who take such papers, and they are increasing like the unclean frogs of Egypt; but it is safe to say that no good people can be interested in them, except to have them suppressed.

171. Perhaps some one will now say, Why make such an ado about sailors, when our commerce is so much depressed? when it bids fair to become almost extinct? If the people of the United States have really made up their minds to do without shipping, and let other nations monopolize the commerce of the world, it may not benefit us much: but still it would set a good example to the nations of the earth; and we could not choose a cheaper time than the pres-

ent, as ships and seamen are now scarce. But we cannot yet make up our minds that a country with so many thousand miles of seaboard, and such vast resources, intends to do without shipping. Ships will eventually be obtained in some way, either by buying them in foreign markets, or by building. It is our traditional policy that they should be built at home; and many powerful reasons can be urged in favor of the practice. In the first place, the country needs builders. If we buy our ships abroad, and a war should suddenly arise, we should have no ship-builders to construct a navy. It was the ship-builders and sailors that choked the South in the secession war until armies could be equipped for their overthrow. That is how the ship-builders and sailors contributed towards crushing the Rebellion; and can the country afford to do without them? Is it showing gratitude to those men to neglect them, and force their children into other fields of labor? *The soldier-mechanic is now living with his happy family, earning from three to five dollars a day; but iron-clad Jack is wandering about in foreign climes, without any friends, and getting from twelve to fourteen dollars per month for making passages from one port to another.* [See Sects. 32 and 33.] And is there no national honor to be preserved in this matter? Shall we, like Spain and other second-class powers, buy a few vessels abroad, and man them with foreigners? Is it our desire that the American flag shall wave over vessels built on the same stocks as were the "Alabama" and "Shenandoah"? Do we wish to make it appear that our people are at their wits'-end, and making temporary expedients to fight off bankruptcy.

172. But how can we help it? is demanded. Again we answer, By an appeal to the national treasury. We will suppose the country needs a million tons of shipping to carry on our foreign trade in the next five years. We can

furnish it somewhat in this way: let all duties on building-materials be abolished, to begin with; and then let an accurate estimate be made from year to year of the difference between the cost of building ships abroad and in the United States; and then let the government grant a subsidy to each merchant or builder registering a new vessel equal to this difference, for a limited number of tons for each merchant or builder. If a million of tons were required in the next five years, and the difference amounted to twenty per cent even, and the price of building to a hundred dollars a ton, the subsidy would amount to only twenty millions, or four millions per year. It is probable, however, that the subsidy would be much less than the aforesaid sum; for when ship-building was once got well under way, and the price of labor reduced to correspond with the price of gold, every year would witness a less difference in the percentage we have named; and, in a few years, a highly useful and honorable branch of industry would be set fairly on its legs again, and assist powerfully to develop the resources of the nation. Four millions a year for ship-building, and probably four or five more for sailors, seems to make an enormous sum for a nation burdened with a huge debt to raise. And so it is; *but supposing, that, in the providence of God, the war had continued a year longer, would it not have cost money enough to have built a merchant navy for almost the whole world? And should we not have been compelled to afford it?* The money expended in war, too, would have been irrecoverably lost; but, by assisting merchants and ship-builders temporarily, nothing will eventually be lost, but a great deal gained. It is not proposed to give ship owners and builders a better chance to get a living than other people have, but merely to put them on equal terms with their European competitors, *the same as we do manufacturers, for our own good.*

173. But some may say, that, if the United States should adopt measures calculated to enfranchise and elevate her seamen, other nations would soon do the same thing; and then of what special benefit would be our army of a hundred thousand valiant seamen? Would not a similar movement make other nations equally strong, and leave our own country in the same relative condition as before? Admitting that it did, and admitting, also, that all would make the change, should not the prospect of such a consummation of things be one of the strongest arguments we can possibly use in favor of giving the sailor the proposed pecuniary aid? Freights could then be raised to a figure which would enable merchants to pay sailors enough to support families the world over; and then, perhaps, all special help from governments could cease. They cannot rise now, because many countries will still continue to treat their seamen according to the civilization of the "dark ages;" and those nations that are willing to do better, of course, cannot compete with them. If all nations would emancipate their seamen, the event would be such a stride towards a consummation of the reign of practical Christianity among the nations of the earth, that our hundred thousand seamen would have pleasanter employment than handling eleven-inch guns, or knocking their brothers over with the broadsword. War is but a relic of barbarism, and ought to die and be buried in this generation.

Such a measure would have a powerful tendency to promote kindly feelings among the seamen of different countries, and make them emulous to excel each other in knowledge, intelligence, and every Christian virtue. It would diminish their temptations everywhere, and operate powerfully to prevent smuggling, casting vessels away wilfully to get the insurance, embezzlement, and a hundred other things that ignorant and depraved men can frequently be made use of to perform.

174. It is not proposed to throw down all the bars and fences, and let foreigners and bad characters come in by the wholesale, and reap benefits which should only be secured to the industrious and deserving. Let the relations of all sailors to the merchant still continue as they are, and let the government help those only who seem inclined to behave well, and help themselves. Foreigners should be required to go through the regular course, and get out naturalization papers, and take the oath of allegiance, before they should be allowed help; and no sailor should be admitted unless he could produce proof from some respectable source that his behavior had been good for at least the last three years. The utmost pains should be taken to exclude all loafers and criminals, and every person not naturally disposed to try to do well; for in this way alone could the good results hoped for ever be realized by the sailor and the country.

175. It would not do, however, to exclude all who had led vicious lives, nor those who might still be subjected to some bad habits, such as chewing and smoking tobacco, especially at first. It might be better for the next generation of sailors if all such were excluded; but we must have an eye of benevolence to those now living, and try to save some of them. If a sailor should choose to marry one of his old companions in iniquity, no objection should be made for the same reason; but the parties should be made distinctly to understand that any infraction of the established rules of morality would forfeit all claims to pecuniary assistance. It has not hitherto been proposed for the government to do any thing for unmarried seamen; but it would probably be best to register all that were well behaved, and give them a child's allowance for their future encouragement. The sons of sailors might be registered as soon as they should arrive at the age of twenty, or as soon as they could pass for able seamen.

176. The seamen's department in the custom-house could easily be organized so as to meet all the needed requisitions of the sailor; but it should be presided over by the collector with a watchful eye, to see that no injustice was done, or dishonest practices countenanced. It is not intended, however, by the foregoing remarks, to map out the exact course which government ought to pursue in dealing with sailors, but simply to show that no difficulties exist but what can easily be surmounted. *It would be much easier, every way, for our government to render a little assistance to sailors, which, after all, is but a simple act of justice, than for the nations of Europe to support standing armies of four or five hundred thousand men each.*

177. Who, now, that is possessed of even an ordinary degree of intelligence, can fail to see that such an arrangement would be fraught with the greatest of blessings to seamen, to society, and to the nation? *Who can say that it is not just for sailors to live by commerce the same as the artisan lives by his trade, and the minister by the gospel?* It was commanded the Jews, that they should not muzzle the ox while treading out the grain; and *is not a sailor as good as an ox?* An increase of five per cent on the duties levied on the imports of the single port of New York would set all the machinery of this movement in active operation, or a very small export duty would do the same thing; and who could raise any objection to either? Surely no one with a soul as big as an animalcule, no man with the common instincts of humanity unperverted within him, could stoop so low as to be willing and greedy to enjoy blessings at the expense of others, if he could possibly avoid it. The sailor surely deserves the commonest blessings of life for doing our work, — work that hardly one middle-aged man in a hundred could be tempted to undertake. It

may be that society has never acted maliciously in this matter; for people have been thoughtless, and perhaps ignorant of the sailor's true condition; but, now we have light, we must not allow sin to lay at the door, lest she raise a cloud, and fill our houses with darkness.

CHAPTER VI.

LEGISLATION NOT DEFECTIVE. — CUSTOM-HOUSE MATTERS. — SAILORS NEED SYMPATHY.

178. It may be thought by some people, that many of the tumults and outrages on board of our ships are due to defective legislation, and that the surest way to rescue the sailor from at least a part of his troubles would be to change some of the existing laws, and substitute better ones in their places. We answer that but very little good could be effected in that way. Most of the present laws are good enough, as far as they go; but the existing physical and moral condition of seamen renders the working of them ineffectual. Remove the disabilities of the sailor, and put him in harmony with nature, and there would be but very little difficulty about the laws.

179. There is a mistaken notion among some people, that the laws are now all on the side of the ship-master, and only operate to support tyranny and injustice; but such is by no means the fact. It is absolutely necessary, for the welfare of all people concerned in sea-voyages, that the strictest discipline should be faithfully enforced on board of all sea-going vessels. The ship-master's position is one of great responsibility. On board of his ship is a little community, of which he is necessarily the judge, lawgiver, and commander; and he cannot efficiently fulfil all of his varied duties and trusts, without possessing almost unlimited control of all the means at his disposal, and abso-

lute power to enforce order, and obedience to all his necessary commands. Instead, therefore, of weakening his authority, and placing obstacles in his way, his position should be strengthened by more stringent laws; and it is very possible that a few might be enacted, and some other regulations made, which would assist him materially: but it is not our purpose to notice them in this connection. There might, also, be a few laws enacted for the special benefit of sailors, that could not be liable to many objections; but, after all, the extra compensation we have proposed would cure most of their evils. It can never be advisable to encourage litigation among seamen; not that they should be denied the protection which good laws are supposed to afford; but ignorant people just beginning to emerge from barbarism are apt to be excesssively fond of going to law when the penalties are light. The blacks in the English West-India Islands, and the inhabitants of Sierra Leone, are examples of this truth.

180. If difficulties should arise hereafter, however, about certain abuses which have been named in the course of this work, — such as keeping the sailor at work, without occasion, for sixteen hours in a day, restricting him unnecessarily in the use of fresh water, &c., — a little judicious legislation would seem to be indicated; and it might, also, be proper to make regulations which would assist officers who have not an awe-inspiring presence, nor a natural aptitude for governing, to deal with insolent and refractory seamen in cases where they now experience great difficulty. If a salt-water impostor feigns sickness when there is a disagreeable job on hand, the master should have discretionary power to stop his wages. If a man chooses to sleep on his lookout, he should forfeit five dollars for every offence. For insolent language, a seaman should be confined, and fed on prison-fare, or for any other flagrant breach of discipline; but

it would be high time to consider these minor matters after seamen, as a class, were brought into a position where they could respect themselves, and, in the main, be influenced by higher motives than the fear of bodily pains and privations.

181. We have mentioned before, that it might be proper to give the sailor a little latitude in the custom-house: but perhaps that may be a mistaken notion; and it is certain that many reasons could be urged against its expediency. Many would say that it might be just to give sailors a few liberties in that way; but they would certainly abuse them, and bring discredit on the whole revenue system. We think, however, that regulations might be made, which would allow sailors to bring home a few things for their own families free of duty, and operate, at the same time, to remove many of the obnoxious features of the present system. The temptation for sailors to smuggle a little, with things arranged as they now are, is powerful; and it is safe to say, that there is not one seafaring man out of twenty, who would not try to carry ashore secretly little presents of the value of fifteen or twenty dollars. Sailors are strongly tempted to practise deception in these matters by the conduct of some of the custom-house officers. The majority of these men are, perhaps, worthy enough, and, doubtless, they may mean to do right; but, not knowing nor realizing scarcely any thing about the affairs of seamen, they unintentionally do them a vast amount of injury. Their instructions, in many cases, lead them to believe that they are sent on board of vessels to look after a set of "*rascally scamps;*" and so they think they must regard all sailors as thieves and smugglers, else the powers above them will distrust their vigilance and fidelity. Being allowed a percentage of all they can seize, many of them will unscrupulously take every thing they can lay their

hands on; and, instead of showing the least sympathy for men who have passed through hardships and privations enough to entitle them to a welcome reception on shore, they will dive unceremoniously to the bottom of every chest and trunk they can find, even if some of them belong to the captain's wife. Such proceedings are very damaging to the moral characters of seamen. There is no man on shore who would feel pleasant if he was periodically subjected to a visitation from a squad of detectives, who would come into his house, and ransack every thing from garret to cellar, not even sparing his wife's clothing. There is many an honest seafaring man, who has felt a sense of burning shame come over him as he has come into port out of a furious storm, and had a lot of furnace-bleached, piano-fingered men, who were never a hundred miles on salt water in their lives, and who had just come out from behind a warm stove perhaps, come unceremoniously on board, and go to searching every nook and corner, asking, at the same time, all sorts of impertinent questions, and rendering themselves as disagreeable as possible. Sailors generally spend a little money while away, and, in doing so, frequently remember a wife, a sister, or a mother; and, when they get to their own country, they look on the custom-house officials as a parcel of heartless robbers; and they almost invariably try to conceal their little treasures from them, and generally succeed. It is true, that such little things might be put on the manifest, and the duties paid; but that seems to be a troublesome operation, and they hardly ever attempt it; neither do they think it is quite right. They have also a vague notion that it is not quite right to carry their things on shore secretly; but finally they make a virtue of necessity, and stifle the voice of conscience for the time, persuading themselves that it is right to do a little wrong that good may come, or, rather, to avoid what they consider to be a far greater wrong.

182. The collectors think they must approve of and encourage all such little seizures in order to stimulate their *employés* to be vigilant; but it is doubtful if such is sound policy. A well-paid custom-house officer should be willing to do his duty faithfully, without having a share in the little hard-earned cash of sailors. If seamen are to be punished for bringing home a few dollars' worth of foreign productions, let the majesty of law be invoked, and the United States have the benefit of all such seizures and fines. There is now seldom any thing done to sailors, except to take away their goods; for collectors know well enough how they feel about the matter, and they do not wish to proceed to extremities with a class of men that are hardly held to be morally responsible to society for many of their acts. The effect of such leniency is, however, pernicious; for, if men are to be punished at all for smuggling, they should be punished severely, and given to understand that the laws cannot be transgressed with impunity. Now they regard the officers as but little better than robbers; and a seizure only makes them more careful the next time. Officers, also, that have long been accustomed to this way of making money, will, at length, condescend to receive bribes; and so prevalent is this custom in England, that a few shillings and a glass of beer will pass almost any seaman's effects out of the dock-gates.

183. We think that things would go on better with regulations something like the following: Let every ship-master, on his arrival in port, be required to have a separate manifest of all the little articles belonging to himself and crew, that should exceed five dollars in value; and let the government charge duties on the excess above a hundred dollars on a year's voyage for a sailor, a hundred and fifty for a mate, and two hundred for a captain, and for other voyages in proportion, according to the length of time.

The crew should be required to stay on board and do duty until their accounts were made out; when the proper officer should come on board from the custom-house to pay them off. Such an officer should receive the ship's articles, and all the seamen's receipts, when the vessel enters, and have the accounts made out immediately, and then, accompanied by an appraiser, he should board the said vessel, and settle up every thing connected with the crew and officers. If there should be an excess above the specified sum on dutiable articles, it could then and there be taken from the sailors' wages; and they could then go to their homes, or to any other place, without the necessity of running in debt to tailors, or going to seamen's boarding-houses, or any thing of the sort. Sailors, when they are paid off, should be required to swear to the truth of the crew's manifest; and, if any are ever found guilty of perjury, they should be dealt with as the law directs. They should be required to swear that their little articles are not for merchandise, but for their own families, or as presents to some of their special friends.

184. Who can doubt but what some such regulation would do away with a vast amount of lying, stealing, and perjury? Ignorant, morally weak, and irreligious men should be dealt with discreetly; and temptations should, as far as possible, be removed from them: but they should never be taught that they were irresponsible beings, and not amenable to just and wholesome laws. It cannot work well to deal with seafaring men on the presumption that they are irresponsible smugglers, thieves, and liars. They should be regarded as good honest men, and punished severely if they do not behave in a becoming manner.

185. It may seem to some, that such exceptions in favor of the sailor would amount to a large sum in the aggregate; but that is not probable. Sailors do not generally

get over twenty-five or thirty dollars to spend in foreign ports; and half of that goes for clothing for themselves, sight-seeing, &c. The little articles which they now get for presents they smuggle safely ashore in nineteen cases out of twenty; and we very much doubt if government would lose much more by the new arrangement than by the old. The duties lost in this way could not amount to more than a million in any case; and the benefit would all go to a class of men that we think we have fully proved it is necessary to assist; and, for reasons already given, it would be better to do it in this way than in any other. We should not think it proper to preach to a wayward and gluttonous child, that it must not eat candy or plum-cake, and then keep those articles on a stand alongside of its bed: neither can it be proper to thrust temptations in the way of ignorant and vicious seamen, and then punish them for their indulgences, or, what is worse, treat them the same as we would an unintelligent horse or mule working in a wheat-field.

186. It is not to be denied that a few ship-masters and officers smuggle cigars, coffee, silks, and a great many other valuable articles, in trading for themselves; and sometimes they do it for their owners: but we cannot help thinking that the surest way to prevent such things is to help seamen in the manner proposed, and adopt the foregoing regulations. We have already seen that smuggling and perjured ship-masters originally sprung from vicious and depraved seamen; and if we use effective means to improve the moral standard of seamen's characters, and try to redeem their profession from dishonor, we shall at the same time, and by the same means, remove the disposition of sailors to smuggle, and various other crimes and irregularities will soon disappear from among them, like a crop of boils before an alterative medicine.

187. Sailors should, therefore, not only be the wards of the nation, but have the kind regards and sympathies of all classes in society. The peculiar position which they occupy, and many of the circumstances attending it, make them worthy of more attention than is usually bestowed upon our fellow-mortals. They are strangers and wanderers to and fro upon the face of the earth. They are exposed to peculiar perils from shipwrecks, falling overboard, falling from aloft, collisions, and many other dangers which are but sparingly dealt out to the rest of mankind. Even when the sailor is married, and has a family of children, what a feeling of loneliness must come over him at times, when he is away at sea without them! How lonely and desolate his poor wife must feel as she hears the wind rushing by her dwelling, and sighing among the trees, as if it were the requiem of the absent one ever present in the poor woman's thoughts! How she clasps her babes to her bosom, and wildly beseeches God to have compassion on her poor husband!

188. Some people profess to think that it is cruel for sailors to marry, and expose poor helpless women to such experiences as this; but, if such are their actual sentiments, they do not judge wisely; neither can they have a proper conception of what Christians ought to live for in this world. Such experiences soften the heart, and tend to give us faith in God and in each other. It may seem shocking to those trifling mortals who do not like to think seriously of any thing except their own fancied grievances; but ease, pleasure, and thoughtlessness are not the agents used by the infinitely wise God to purify his children. The storms of adversity, the furnace of affliction, and the waves of sorrow, are oftener the refining influences brought to bear, from time to time, upon the sons and daughters of Adam to try them. The dross is consumed; but the

gold is made bright and pure for the building of that temple of which Jesus Christ is the chief corner-stone. It seems unnatural for husbands and wives, and parents and children, to be separated from each other for weeks and months and years, when, perhaps, they are thinking of each other every moment; but, if they have God's Spirit with them, that undying love which burns so brightly upon the altar of their hearts will keep them true to each other, and pure and good and virtuous. If might not be so if they lived single. Love would then have no fuel with which to kindle his sacred fires; and darkness — deep, midnight darkness — would enshroud the human soul, and the demon of lust and intemperance would hold carnival there, until the lost and wretched victims were hopelessly wrecked on the dark, rock-bound coast of despair.

189. Many will say that such a picture is not true to life. A great many people belonging to our whaling-ports, and some of them in good circumstances, have been married; and, if reports were true, the fires and lights of love never prevented many of the parties from acting improperly. Sometimes it would be the woman who was in the transgression, and sometimes the man, but still oftener both. That may all be true; but still it proves nothing against what we have advanced, if we can find even one instance where the parties remained true to each other; and we know there have been many hundreds. There are many thoughtless, trifling persons and monsters of both sexes all around us; and the only reason why they do not behave as bad as the aforesaid whalemen and their wives is, that they have learned to be more hypocritical, and their facilities are not so good.

190. It is certain that many couples have been married, and remained true to each other through years of absence; and that fact alone is sufficient to disprove every attempt

to show that a temporary separation favors false-heartedness. Neither is it expected that sailors, as a class, or their wives, would be models of virtue, for at least some time to come. Men and women that have been educated in vice and iniquity cannot be expected to remove from them, in a moment, all the effects of their early training. Missionaries would at first have to deal with "the halt, the maimed, the lame, and the blind;" but it would be a glorious field of labor. This generation — coming, as it would, out of almost Egyptian darkness — might prove somewhat refractory, and thousands might die in the wilderness; but the most of their children could be measurably fitted to enter the promised land.

191. After these explanations, if we should hear of here and there a sailor that turned out to be a Judas, and a few women that should choose to take pattern after Jezebel and Athaliah, we need not be at all surprised. We should never abandon a good work because it is beset by a few difficulties, but go to work manfully, and try to clear them away. If Washington had given up all for lost when he was chased across the Delaware, our country could not now be the first to act on this project of emancipating seamen; and, if Jesus had abandoned hope when all his disciples forsook him and fled, none of the emancipated sailors could ever sing with the immortal Wesley, —

> "Oh for a thousand tongues to sing
> My great Redeemer's praise!"

192. We have hitherto said nothing about including officers in the number of those who should receive assistance and extra compensation from the government; but it would certainly be best, and even necessary, to help all in the manner proposed, excepting shipmasters. The pay of officers is no greater, in proportion, than the pay of sailors,

as we can readily demonstrate. The chief mate of a vessel of three or four hundred tons, who has certainly as great cares and responsibilities as almost any overseer, head bookkeeper, or head clerk on the land, if not much greater, does not get but forty-five dollars a month and his board, averaging, probably, less than ten months annually. He cannot now, under the most favorable circumstances, earn more than four hundred and fifty or four hundred and seventy-five dollars in a year; and he is also subject to most of the drawbacks which befall the sailor,—from shipwrecks, perils, pestilence, absence from home, and a hundred other evils. But no overseer in a factory, nor any head bookkeeper or clerk, would think of receiving less for his services than from twelve hundred to two thousand dollars in a year; which is far more than three-fourths of our sea-captains get in a straightforward and honest manner. The mate of an ordinary-sized vessel, at the present time, does not get more than the farm-laborer; and, whenever we find one of them married, his family is always living in two or three rooms, in the most humble manner; and his wife and children have to assist him in some way to get a living. This is gross injustice; for a mate's position requires a man of good abilities, and much general information and intelligence; and he ought to be put on equal terms in society, and with respect to pay, with overseers, bookkeepers, and head clerks. Even if we should give a chief mate the same assistance as we have proposed to give the sailor, he could not then earn any more than an unskilful mechanic who does not get work over two-thirds of the time, and who, it may be, can neither read nor write.

193. Common modesty, as well as many other motives, should prevent us from begging for the shipmaster; but it can do no harm to show that he is not paid like other men for the services which he renders to society. A man in

charge of a vessel worth fifty thousand dollars, carrying a cargo valued at, perhaps, one or two hundred thousand, and several passengers, ought, at least, to receive as much compensation as a head clerk in a wholesale store, or the principal teacher in one of our common city schools; but such is not generally the case. Shipmasters' wages are not fixed; but, as a general thing, they cannot earn over a thousand dollars a year in clear money. A captain's wages will enable him to support a family, however; and so, perhaps, no great harm will be done if he is used to exemplify that passage of Scripture where it is said that the "first shall be last, and the last first;" and, again, where it says that "he which would be great should be the servant of all." As the captain is the owners' recognized agent, it would probably be best to leave every thing concerning him as it is now, and perhaps, in time, things would all come out right.

194. In comparing wages and expenses thus far, it has always been assumed that the parties were, or should be, married men; for it would make quite a material difference if such was not the case. *If we assume that the sailor has no business with a family, and allow the landsman one, the present wages given each are just enough, and, probably, they are divided about as equally as possible.* A single sailor with twenty-five dollars a month might easily lay up as much money as the married mechanic with three times that sum; and a single captain with eight hundred dollars could do as well as a married school-teacher with eighteen hundred or two thousand; *but the most stupid blockhead could easily see that such a comparison would not be just.* Money considered by itself is of scarcely any value; but, when society allows it to represent some of the greatest blessings of this life, it becomes an object worth seeking after. If a common sailor should be as saving and

prudent as a common mechanic, he would, probably, have as much property at the age of sixty, providing that he always lived single, and the mechanic, in the mean time, brought up a large family; but no right-minded person can, for an instant, deny that the mechanic at that age, with his loving wife for a companion, and his large family of thriving children scattered over the land, would feel richer without any property than the single sailor with all the fabled wealth of Crœsus.

195. There are a multitude of evils to which seamen are subjected, that will not be mentioned in this book. It was never the design of it to go much into details, but to present to the public, in as comprehensive a manner as possible, some of the main features of a sailor's life, so that all can have some idea of abuses, which, perhaps, many people hardly ever heard of before. There are those who seem to think, that, because African slavery is now dead, we have, therefore, no more to do in behalf of freedom, but we are now truly a great, free, and happy people. Poor souls! how it must grieve them to learn that they have yet many mighty mountains to climb before they can see the length and breadth of this entire land illuminated by the sun of liberty! When we all get up to that heavenly height, we can view our beloved country with as much satisfaction as Moses felt when he beheld the land of promise from the top of Pisgah; but, until then, our work will not be done. It may be that we shall never gain such a prospect in our earthly lives; but our companion, sweet-tempered and lovely Faith, whispers to us, that in some of the ages to come, measured by the mighty cycles of eternity, we shall look out of the windows of heaven, and behold the sun of liberty elevated above all the earth. May the thought strengthen and encourage us to go and work to-day in our Master's vineyard!

196. If this matter is examined carefully, and it is found that no available means exist to disinthrall the sailor in this generation, then, of course, we must let the matter rest, even though it cause miseries unspeakable, and affect the eternal interests of hundreds of thousands, if not millions, of human beings. We think it will be found, upon examination, however, that something can be done to stay this mighty tide of destruction, and done immediately. We have seen, that, as far as the nation is concerned, it is merely a matter of dollars and cents; and has the nation become so poor, that she cannot afford to treat the sailor as well as she treats the savages that roam over our Western wilds and prairies? If the Indians could be prevailed upon to "settle down," and cultivate their "hunting-grounds," would it not be better for the government to pay them the cost of the present military establishment kept up on their account for doing so, than to maintain it year after year with no good results, except to keep our frontiersmen from destruction? If the Indians would cultivate the soil, they would contribute millions to the aggregate wealth of the country, the same as the sailor is doing now; and the soldiers could go to their homes, where they, also, could engage in useful occupations for the benefit of society: but those lawless gentlemen of the scalping fraternity have no mind to do any such thing; and so the government is obliged to have recourse to all kinds of expedients to get along with them. The Indian has a wife and children the same as any other man, and as many hands to work with; but, because he will not, the government must spend millions in fruitless wars, or else maintain him in horse-stealing, but most commonly both. Why, then, not treat the sailor half as well as the Indian? He does not ask to be supported in laziness. He does not compel the government to make war upon him, and spend millions every year. Oh, no!

On the contrary, sailors have always been among the most efficient defenders of their country, even when detailed to serve on shore. If Commodore Barney had had a force equal to two-thirds of the British forces opposed to him, Ross and Cockburn's gang would hardly have entered Washington, except as prisoners. The sailor does not expect to stay with his family all the time, like shore people, and be in a position where he can direct all of his own affairs. He does not expect to be taken care of by his loving wife and sympathizing children when he is sick, nor to supply their little wants by his kind offices when they are in a like condition. *He expects to pay for what he receives by toils and labors and privations in foreign climes; and it is a poor world indeed, that cannot give him what has seldom been denied to the meanest slave since the time of Adam, — namely, a wife, and means to support a family.*

197. This is a measure in which all men who love their country are interested. God forbid that it should ever be a "plank" in the platform of any political party! Democrats, Republicans, Labor-Reformers, Woman-Suffragists, and, we trust, all other political organizations, should unite their efforts, and vie with each other in their endeavors to do justice to this long-neglected and very deserving class of men. It would be a pity to hear a dissenting voice in the council-chambers of the nation, should the sailor stand upon the threshold, and ask the people's representatives to give him the means to support, in the humblest manner, a poor outcast woman who wanted to be his wife, and who could hardly find means to get an honest living without his assistance. Surely any voice raised in opposition to such a plea would sound worse than the hissing of a serpent, or the midnight howlings of a jackal.

198. Perhaps some of our readers may now wonder of

what political stripe the author of this book professes to be; and many may be desirous to know whether he would be as willing to help the prohibition cause, the labor-reform cause, or the woman-suffrage cause, as he is to have the people belonging to those political organizations help the seaman's cause. There can be no harm done by enlightening such people; but we regret to say it must be done by referring them back to statements which have been made in the progress of this work (76–78). The author of this book is, and has been for nearly twenty years, a sailor, and, consequently, knows but very little about the maxims, mottoes, and wire-pulling arrangements, of any political party. He desires the good opinion and kind offices of all, however, and feels willing to appeal and submit the seamen's cause to the unbiassed judgment of the people and the freemen of all the political parties in the United States. He wants no wire-pulling, nor any other kind of political jugglery, used to get this measure through; for, if it cannot stand in this country on its own merits, may Providence take care of it, and let our people and legislators turn their attention to the other questions which agitate the public mind!

199. What a noble way it would be to show our gratitude to God, in the presence of an admiring world, for all the national blessings we have received, to emancipate, enfranchise, and place as near as possible in harmony with nature, a hundred thousand men and women, that might be numbered, if they were dealt with justly and charitably, among our most worthy citizens! Doubtless, such a course would be more grateful to Heaven's majesty than a thousand windy speeches about our greatness, or the sacrifice of a million of geese and turkeys on a Thanksgiving.

200. We hear a great deal about hard times now; but people do not seem to act as though they were very hard.

Thousands of families will have things now, that people in the same circumstances thought altogether out of their reach a quarter of a century ago. Our national debt would not hinder us from buying Cuba, if it was offered for a reasonable price; and there is certainly as much propriety in providing a way for our seamen to have their clothing taken care of as there is in buying the north pole. Four or five millions annually to assist our seamen, and as much more for a few years to re-establish our commerce, could be as well afforded as thousands of other things not half so important to the welfare, honor, and prosperity of the people of this great Commonwealth.

CHAPTER VII.

CONCLUDING REMARKS. — CERTAIN VICTORY. — THANKSGIVING.

201. But is it necessary to make it apparent to the inhabitants of the United States, that an enterprise in which justice and mercy are deeply involved pays, before any one can be found willing to engage in it? Are gold and silver of more value to mankind than those divine attributes which enstamp God's image upon the human soul, and make man upright, unlike the beasts that perish? No: it cannot be. The freemen of this great country would scorn to have their names associated with dishonor, injustice, and ingratitude. Prove to them that a cause is right, after their attention is gained, and it must be that they would soon make it their own. Any other course would lead to infamy; and that is a goal where but few would care to have their names registered.

202. It is true that Mammon presents many attractions to our selfish imaginations, and oftentimes succeeds in enveloping the heart in a gold and silver case, where its beats of love and sympathy can be but faintly heard; but, even then, he can seldom prevail upon his simple and foolish captive to withhold all tribute from Honor, especially if she is found in company with the great. Many people who are not accounted the slaves of avarice find it difficult to help forward any good work, because they have so much charity to dispense at home. They have a thousand ways

for all the money to go which they can get; and, although they would always be thought to be living on terms of the strictest intimacy with Honor, it is to be observed they often make her pecuniary dues extremely small. The fact is, the poor creatures are miserably deceived and defrauded by fashion. That vain and gay deceiver proffers her services as a broker to give grace in Honor's sight; but, instead of fulfilling their brilliant expectations, the blind and fickle goddess only conducts them to the "springs," or to some watering-place, where they oftentimes find nothing but "vanity and vexation." Poor deluded mortals! They cannot be made to believe that the road to heaven lies over the fields of self-denial, and through the valley of humiliation.

203. That a project which proposes to abstract from the national treasury every year should be sharply criticised, we are fully prepared to expect. People who have to work hard for a living, and know the value of that which money represents, do not like to expend their surplus earnings for "that which is not bread." They do not like to become the dupes of some vile speculator, who would predict that the world was coming to an end if all his idle vagaries were not at once received as the true oracles of wisdom. Good people wish to examine minutely the merits of every cause they are called upon to support, so as to be assured that their labors will not be in vain; and surely we cannot blame them, for their prudence is commendable and reasonable.

204. We cannot, it is true, see every thing ourselves. We are obliged to let our friends, and those that have our confidence, think for us in some degree; for a dozen lifetimes would not suffice to make any man master of all the useful knowledge there is in the world. But still none can escape from their responsibilities, and the penalties due to

transgression, on the plea of ignorance. We go to sea in ships which are driven by fierce winds, and carried about by tides and currents; and it is necessary that we should use our own careful judgments, aided by the experiences and directions of others, if we would escape from shipwreck. We must measure every new proposition by the long-tried, accurate, and approved rules of right, to satisfy ourselves whether it is in any way worthy of our attention and regard. The seaman's cause, which we have introduced in this work, will bear investigation. It commends itself not only to our minds and hearts, but to the strictest tests that were ever applied to any proposition which had for its object the welfare of any part of the human race. All are cordially invited to examine it carefully; and, if it is found that it cannot stand on its own merits, let it fall to the ground, never to rise again to deceive mankind.

205. Lest any should think that many of the statements in this book are incorrect, or the offspring of an impulsive spirit and a heated imagination, we cordially invite all people interested in maritime affairs to give in their testimony, and let the public see whether it compares with what has been written on the preceding pages or not. Let some one be deputed to go in disguise, and make a voyage before the mast in one of our East-Indiamen or a whaler; and, if he is a middle-aged man, we will guarantee he will not be easily prevailed upon to repeat his experiment. Select a man from the navy like the late Admiral Foote, and see what he thinks of it. Ask any intelligent and unprejudiced ship-master. Send a man in disguise to spend a month in some of our seamen's boarding-houses, and let him make his report. All the subject requires is to have the light shine upon it, so that all can see; and we think that many will soon be found hastening to do all in

their power to remove the foulest blot from the national escutcheon.

206. We say that we cannot get along without a navy; for one is needed for the defence of our country. Millions are expended every year to maintain it, and no one complains; for all want to live secure. We say, too, that we must have Commerce, or relapse into barbarism; for all agree that she is the handmaid of civilization. We can see our self-interest in both of these matters; and so all obstacles must be removed, and commerce cherished, and a navy maintained. Any one who should refuse to pay taxes to support these all-important benefactors of his country would be looked upon as a traitor or a madman, and treated accordingly; but when we say that seamen should be cherished, and raised to a social position which would correspond, in some respects, to that which is occupied by the poorest day-laborer, shall any lawyer presume that that alters the question, and interpose an "if" to prove that one axe is not as good as another? Surely, if the nation cannot take care of her seamen, and give them the means to do right, the sooner the navy is abolished, and commerce destroyed, the better.

207. Neither will it do to say that we must respect the wisdom of our ancestors, and give countenance to abuses, which, perhaps, have existed ever since the days of Noah and the Argonauts. We might as well think of reviving the Ptolemaic system of astronomy, or of re-establishing stage-coaches and the whipping-post. The current in the middle of the stream of life flows forever onward towards the clear and sparkling waters of immortality; and, if we do not keep in it, we shall inevitably be brushed aside into some of the dark and sluggish bayous of oblivion, where the stagnant and putrid waters will have a worse effect upon us than the lotos-eaters' fruit had upon them; and

we shall never see that goodly land and Lebanon, so often promised to the faithful.

208. If any prominent man belonging to our country should be travelling abroad with his family, and it should forcibly be taken from him, would not the whole country be up in arms about it? Would not the nation rise in her majesty, and send forth her fleets and armies to vindicate the claims of justice, at an expense of hundreds of millions of money, and thousands of lives, if need be? Would not the Trojan war be renewed on a scale that would satisfy even Menelaus himself, if he could be alive to see it? We think so. Then why is it that the nation should refuse to rescue from certain destruction hundreds of thousands of its own citizens, when it can be done at comparatively a small expense, and without any sacrifice of life or honor? The salvation of the meanest sailor or street-walker would give more true glory to the nation than the rescue of a thousand faithless Helens; and, if no Homer could be found on earth to do honor to such a theme, we may be assured it would be the subject of one of the sweetest songs in heaven.

209. It is, indeed, a surprising fact, that men are more ready to pour out their blood and treasure to support a desolating war about a small matter than they are to make very small sacrifices for a much larger one which can be accomplished by peaceful means. How much better the people of France would feel now, if they had only to pay out a small sum of money to sustain such a measure as this book advocates, instead of giving all the first-fruits of their labors into the hands of their worst enemies! Half a dozen years ago, her statesmen would probably have declared that the French people were unable to do any thing for the sailor; but now they are obliged to afford five times the sum that would be necessary for that purpose, as a result

of being beaten in war. The nation could glory in spending money for the noble purpose of rescuing a portion of her own children from lives of ignominy and sin; but there is but very little true glory to be derived from even a successful war, involving, as it always does, a wholesale destruction of human life.

210. The history of the world proves that the majority of statesmen have never realized this important truth. Goodness has always hedged herself about with difficulties, so as to hinder evil-disposed persons from following her just for the loaves and the fishes. She has always been accessible, but only to the firm and resolute, who would not be kept back by her barriers. Because that many people cannot see through the thorny hedge which encircles her beautiful garden, where the fruits of wisdom grow, they therefore affirm that she does not live there; and so they search for her in all kinds of dark and crooked ways, where she is never to be found. Statesmen have, therefore, generally shaped their courses according to the wisdom of this world, which is counterfeit; and so, in the end, they have seldom succeeded in establishing the fabric of state on firm and lasting foundations.

211. There are better days coming, however; and we may almost presume that the reign of ignorance and deception is drawing near its end. Even the men who prefer to shape their courses according to the dictates of worldly wisdom are beginning to see that their interests cannot be best served by too exclusive a selfishness. An ignorant man is now almost universally considered to be a dangerous man; for human observation has not failed to reveal to every intelligent person the great fact, that education is almost wholly responsible for the social, moral, and spiritual status of mankind. People that make no efforts to relieve themselves from the thraldom of ignorance are anxious to

have their children educated, and, if possible, associated with those who are accounted good. May we not hope, from the prevalence of this feeling, that many whose motives to action are far from spiritual can see that their own and their country's interests will be best served by the speedy emancipation of seamen?

212. But, after all, we must rest our main hopes on the efforts which shall be put forth by the Church of Christ. She must lead the van in every good work; and, assisted by the strong arm of her Beloved, she will eventually triumph over every obstacle. If the God of Revelation and the God of Nature says that "it is not good for man to be alone," she must see that he is provided with a helpmeet for him, and means to support her. She must go and find the sailor, who is like a lost sheep in the desert, exposed to be the prey of every wolf and wild beast, and bring him to her Master's fold, where the angels can rejoice over him. She is equal to the work; and it will sooner or later be accomplished.

213. It is true that some of her members are even now such as have need of milk, and cannot yet abide strong meat. It is true that Christ has yet many things to say to his Church, that she cannot well bear at the present time; but nevertheless taken collectively, she is the mother of hope, and the habitation of wisdom. Christ is hers; and there is no other name given under heaven that can afford sinful men any promise of salvation.

214. Let all people, therefore, that have the least regard for the teachings of our Lord and Saviour Jesus Christ, unite in destroying this stronghold of the Father of Lies, which has been so long planted firmly in our midst. Let them drive out the residue of the Canaanites that dwell in the land, "even though they be strong, and have chariots of iron." Let us but supply the "sinews of

war," and there will not be wanting soldiers who will make the "Prince of Darkness" tremble in his Capitol, and release vast numbers of the miserable captives that he yet holds in bondage on this side of the grave. We think the Christian oracle says that Love must go into this fight with golden weapons, and then she surely shall prevail.

214. The very act of enfranchising seamen would do more to win them to Christ, and destroy their infidelity, than a hundred thousand sermons. They would then see Christianity exemplified in a tangible shape, and could not help but admire her loveliness. Their hearts would be softened, and their minds enlightened, all ready to receive the seeds of truth in an effective manner. There is also every reason to believe that the gracious Author of love and goodness would give special blessings to his children and to the nation, for their benevolent efforts to establish his cause. He has said that the "abundance of the sea shall be converted;" and why can it not be done in this generation? Whenever it is done, it will be sure to bring a blessing with it; and may the children of light and immortality see that it is done immediately!

215. What a pleasant thing it is to have the love of God in our hearts, to have Christ formed within us the hope of glory! "Tongue can never express" what the children of light sometimes enjoy when they fully realize that the Spirit of Christ lives within them, and that he is indeed causing "all things to work together for good" to those who love him in deed and in truth. Christ is infinite love; and no man can have his mind, and be actuated by his spirit, without seeking to benefit his fellow-creatures. No man can have the love of God in his heart, and not be kind and gentle, even to the lower animals, which were given us to assist in subduing the earth. Such a man may be crossed and plagued and persecuted; but he has a

spring of happiness within him, which yields a sovereign balm for all the ills and sorrows of this life.

216. If, therefore, it would be a pleasure and a comfort to the sailor to be the recipient of the greatest of earthly blessings, and placed in harmony with nature, how much more would it give joy and happiness to every true child of God to know that he had been the means of blessing a fellow-mortal, and saving him from, perhaps, moral and spiritual death! Wisdom declares that "it is more blessed to give than to receive." Human philosophy, unaided by light from Heaven, cannot compass this proposition; but it is nevertheless true. Good received frequently gives no pleasure. Good done to others causes our cups to run over.

217. Let, then, all religious denominations, as well as all political parties, unite their efforts to do this thing. All are interested in many ways; and we should almost wonder what reasons any body of men could give for opposition, save the one against extra taxation. Who is there that would not befriend the sailor? Who can bear to see him so miserably degraded and enslaved by such a multitude of perverted appetites and passions? Who would not try to save him from sins that have been almost forced upon him, and disclose to his enraptured gaze the beauty of holiness reflected by the light from heaven? Almost all denominations of Christians have representatives among seamen; and many of them contribute quite large sums to sustain bethels and other institutions for the moral and spiritual improvement of the sailor. They are worthy of great credit for what they have done; and most, if not all, of their efforts to do good have been crowned with success. Far be it from us to disparage any of their works: they were all done in good faith, and were eminently useful and proper. But yet we cannot help thinking there is a more excellent way, — "a way that no fowl knoweth, and which the vulture's eye hath not seen."

218. When "Uncle Tom's Cabin" was first published, many honest and thoughtful people seemed to think, that, as a literary work, it was too sentimental; and some predicted that it would breed mischief and discord in the country by "plentifully declaring the thing as it was," without even suggesting how the evils enumerated might be removed. Such a criticism did not give the average popular mind credit for a very great degree of intelligence and penetration; but subsequent events have shown most conclusively that the prescience of those critics was accurate and well timed; for if a well-digested and practicable scheme of emancipation, bearing on all alike, had been kept constantly in the foreground from the time the slavery question was first agitated, it is possible the country might have avoided that heaviest of all calamities, — a terrible war between blood relations. None can offer any such objection to the publication of the present work. It is not our design to create indignation and prejudice against any class of our fellow-men, not even the runners, but rather to elevate and save them. And, with this end in view, we have steadily brought our remedies along with us, and feel that we can confidently recommend them to the public as eminently practicable, just, and useful. The few remarks we have offered against the devotees of fashion, selfishness, and Mammon, are of the most general character; and no one need put on the coat unless it fits him.

The Church of Christ and all benevolent societies should fully comprehend and realize this one great truth; namely, that as a general rule, admitting of but few exceptions, the moral and spiritual condition of any class of men cannot be much improved while they are burdened with physical disabilities. A man's first thoughts are about his earthly well-being; and not until that, or a pretty certain prospect of it, is secured, can he be wrought upon

efficiently by the most pungent means of grace, or be made to look for happiness in spiritual joys and prospects. Men in a state of bondage will contemplate their own miseries, and cannot be made to look away from and disregard the causes of all their pains and torments. The fact that many are converted on sick-beds, and brought to the foot of the cross by trouble, does not militate against this general rule when it is rightly understood.

219. The Church, then, nor the nation, has no right to expect that sailors, as a class, will ever be much improved, until some means are devised to keep them from being almost forced to break Nature's laws. It will never do for church-members and philanthropists to tell seamen to be warmed and filled with spiritual things, and then sit themselves down in their warm, comfortable homes, and ask God's blessing over fat turkeys and geese on Thanksgiving Days. No: not at all! The poor sailor has rarely a sabbath that he can call his own; and, as for turkeys and geese, they exist only in his imagination, being wholly mental food for the sailor. How would it look for the people of God to repair to their churches on that eventful day of rejoicing, and thank and bless the "Father of all" that they were so much better off than the vile and miserable vagabonds that were ploughing salt water, and close the services by singing, "The temple of the Lord! The temple of the Lord are we!" It would be more inconsistent than it would have been in olden time to have seen the Rev. Cotton Mather riding into Salem, —

"With the witch behind him."

220. The great conflagration which has recently happened in one of the largest of our Western cities causes the floods of sympathy to run that way in an uninter-

rupted stream. A hundred thousand people homeless, hungry, and some of them almost naked, is a spectacle which the active benevolence that characterizes the present time will not long endure. Every one will be ready to contribute something for the relief of the sufferers; and all will deeply deplore the lives and property lost by the terrible calamity. Why, then, are not suffering and homelessness recognized on the broad and boundless ocean, where they have existed for centuries? Some false oracle may say that there is no parallel between the two cases, and that sailors are already as well off as any other class of men in the country; but no sentient beings, except those allied to the moles and the bats, will for a moment believe it.

221. Some men regard the seamen's cause as they would a chronic disease. If a person is afflicted with a disorder which gives him pain, he flies at once to the physician for something to relieve him; but a painless chronic complaint, of which the acute disorder may be but a symptom, is suffered to lurk in the system, and sap the foundations of life, for years without exciting any alarm. An acute symptom was the principal thing that killed African slavery by convulsions, and not a wide-spread and intelligent appreciation of the evils which were the natural consequences of its existence. It is to be hoped, however, that a time has at last arrived in the history of the world, in which at least some persons have views of Truth perfect enough to see that she is altogether lovely, and worthy of the most implicit confidence, even if she declares to be wisdom things which are diametrically opposite to the maxims and practices of those who are rightly esteemed the men of this world. Selfishness would bid us cease from pursuing the rugged path which leads up the midst of the Hill of Difficulty towards the Celestial Gate, and turn us aside into by-path meadows, where Ease spreads couches of repose. She

would delude us with lying vanities, until, intoxicated with earthly pleasures, and poisoned by the bread of deceit, we should find our hearts ravished of all goodness; and then she would abandon us to the loathsome and inhospitable clutches of Diffidence and Despair. Not so Truth: she would conduct us along the strait and narrow path, steep though it might be, and never let go our hands until we had reached the mountain-tops above the clouds, and far out of the reach of the storms of this world. She would conduct us to higher pleasures than those of sense, and never forsake us throughout all the countless ages of eternity. There are now many noble spirits, led by Truth, and assisted by Faith, pursuing the narrow way; and, from the lofty heights to which many of them have already attained, they can doubtless see that no man was ever yet ill paid for serving goodness. They can see that a blessing will inevitably fall on the heads of those who are willing to stay up the hands of Truth, Charity, and Justice, while they are trying to bless the sailor.

222. When congressmen are called upon to consider the claims of the sailor, let them try to imagine themselves in his condition, and reflect seriously on the superlative wretchedness of those who have to wander their whole lives upon the stormy ocean, without homes, wives, children, friends, or privileges. *Let them think how they would like to have their own wages regulated upon the basis of celibacy, and their wants supplied according to the cheapest devices ever contrived by the disciples of Mammon to keep body and soul together long enough to make a sea-voyage.* If Congress should make a law forbidding two hundred thousand people in some section of the country the right and privilege of making any matrimonial contracts, the whole civilized world would be aroused; and exclamations of horror and denunciations of our government would proceed from

every tongue in every land. *Yet there is a law made, and rigidly enforced, which prevents our seamen from marrying, or thinking of it: it is the hard, stern, and unmitigable law of necessity.*

223. If, after all that has been said, there shall still remain a large number of our citizens like doubting Thomas, we would recommend for them to take all the facts connected with the sailor's true condition, and see if they can elaborate a scheme of improvement that will be more economical, expedient, and practicable. We have done our best, and feel satisfied with the result; but, if any one can do better, we will gladly defer to him, and assist him to the best of our ability. We trust, however, that there is no one so sceptical as to conclude that nothing should be done; and we feel confident, that, if inquiry is once awakened, we can hope to be guided in our efforts by the experience, wisdom, and judgment of hundreds that have demonstrated, by their words and actions and public services, that they are well qualified to act as leaders and advisers in this or in any other matter connected with the happiness and well-being of any portion of the human race.

224. If there are now any noble men and women who are willing to engage in this work, they can be sure of one thing; and that is, they will have God on their side. It is his will, revealed in his Word, that the salvation and enfranchisement of seamen shall be an accomplished fact; and ultimately some plan must and will be adopted to save them. None that take up this cause will, therefore, labor in vain; for they will have their fortunes linked with One who has declared that he will not fail nor be discouraged "until he has set judgment in the earth." Christ died for sailors as much as for any other class of men; and they must be saved in order that he may see of the travail of his soul, and be satisfied. We read, that, in one case, our

Saviour stood still, and commanded a man to be brought. He now commands his true disciples to bring to him the sailor, in such a condition that he can be cured of all the evil diseases with which he is afflicted.

225. How it ought to make the hearts of all good people rejoice to know that they can work with Christ in this matter! We shall be "more than conquerors through him that loved us." We must grapple with all the difficulties manfully, and they will not oppose us long. The moments of victory will richly compensate us for all the trials we may have to undergo. We see before us a poor, houseless, homeless, wifeless, childless, joyless, suffering outcast from society, desiring to be fed with some of the crumbs which fall from our national table of Thanksgiving, and shall we spurn him away? God has winked at our ignorance in the times that are past; but he now commands all men everywhere to go work to-day in his vineyard, and bring forth fruits meet for repentance. If we would have Abraham for our father, we must do the works of Abraham.

226. What has now been said we would commit to the God of the spirits of all flesh, hoping that it may prove instrumental in bringing to the sources of life and light great multitudes from that long-neglected and much-abused class of men "who go down to the sea in ships, and do business upon the great waters." He is able to bring light out of darkness; and he has promised to fulfil the desires of those that fear him, — of those that hope in his mercy. The Spirit of holiness will give his assistance in quickening the hearts of all God's people, and prepare them to help forward the good work, which must be accomplished in due season. Let all the people help in this matter. Let them take delight in placing the sailor in a position, and showing him how to live, so that the greatest possible amount of good shall accrue to society, to his family, and to

himself, from all his thoughts, words, and actions. The Spirit and the Bride saith come, and the results will all be for that pure and spotless Being who laid down his life to save us, when we, like the sailors, needed help, and whom the Scriptures and our own hearts declare to be the Son of God. May the work be done quickly "while the day lasts," lest the Spirit leave us in darkness, and make his appeal to some other nation!

INVOCATION.

GREAT GOD of wisdom, truth, and love,
Stoop down, and lift us far above
All earthly ways and human pride,
And make our thoughts with thee abide.

May Wisdom to our souls appear,
And Truth make all our vision clear!
May heavenly Love her charms reveal,
And give us grace her woes to feel!

She points where Adam's wayward race
Are all defiled by Sin's embrace:
She grieves to see her children fall,
And quench their raging thirst with gall.

In every land, on every tide,
She sees Temptation scattering wide
The seeds of Death, which imps of Sin
Prepare for Lusts to harrow in.

Intemperance feeds with foul delight
Each sin-perverted appetite;
And oft the human form divine
Lies grovelling in the dust like swine.

The sword of Lust, the tyrant's chain,
Are oft resisted quite in vain;
And pallid Misery's piercing wail
Is wafted wide in every gale.

'Tis true that seers accounted wise
Have patched up ways for man to rise;
But, ah! how vain is all conceit,
Compared with trust at Wisdom's feet!

The best devices man e'er gave
Have ne'er sufficed a soul to save;
And all his schemes his skill to prove
Give anguish to the heart of Love.

She sees religion linked with hate,—
The agents used to guide the State;
And kings and senates all agree
To spite and fraud and perjury.

The way of man is marked with blood,
And tears run down it like a flood;
But still earth's sages all proclaim
'Tis freedom's road, and leads to fame. (209)

O Lord! how long shall these things be?
How long shall Truth from Malice flee?
Shall tyrants rage on every shore,
And gorge their glutted fangs with gore?

Be still, my soul, and give thy trust
To Him who weighs the mountain's dust:
To Him who made the land and sea
Should all in silence bend the knee.

'Tis not for puny, glow-worm men
The vast designs of God to ken;
Nor think to weigh his counsels wise
In scales which human minds devise.

The fire-flies' flash which light the ground
Night's sable curtains all surround:
So earthly wisdom stands by guess,
And leans on props of foolishness.

But thy blest Spirit teaches still
That God his words shall all fulfil;

And though earth needs the sunshine bright,
Yet flowers and plants grow in the night.

Still, Lord, we know that thou art kind,
And wilt regard the humble mind:
Let wisdom to our thoughts suggest
Thy ways and means to make us blest.

Give us to see and know and feel
What best shall serve for human weal;
And if, perchance, our views are right,
Please give us grace in honor's sight.

We know that Jesus left his throne
To tread the wine-press all alone;
And through the long, dark ages past
The saints their bread on waters cast.

Tremendous conflicts, crimes, and blood
Have scourged the earth e'er since the flood;
But still thy cause is gaining ground,
And fruits of grace do still abound.

But now, O Lord! thy saints are strong,
And freemen's rights to men belong:
Cannot grim War his carnage cease,
And plants of truth be nursed by peace? (211)

If man's proud wrath must speak thy praise,
And malice delve on wisdom's ways,
Shall not the gifts thy loved ones bring
Make all the hosts of angels sing? (212)

We know thy fairest children eat
This strong, substantial gospel meat;
But weakly lambs in thee confide,
And only yet can milk abide. (213)

Oh, may thy holy peaceful Dove
With brooding notes allure to love
The half-fledged offspring of the skies,
And give them wings of faith to rise!

Then may they mount, and soar away
Where wisdom sheds eternal day;
And learn that prayers are answered sweet
By toiling hands and willing feet! (210–141)

Give them to see and feel and know
What sinners have to undergo;
And help them in their arms to bring
Bright sheaves to heaven's eternal King. (214)

Great God, we bring before thee now
Those men that stormy seas do plough;
And, oh! we pray our hearts may feel
While they to us their woes reveal.

They leave our homes for many a shore,
And mighty tempests round them roar:
Through weary nights they vigils keep
Along the restless, rolling deep.

Exposed to shipwrecks, toils, and pain,
They steer their barks across the main,
And bless mankind on every shore
With useful goods, a plenteous store.

What scenes at sea, in winters bleak,
No human tongue can frame to speak!
But still our venturesome seamen sign
Their names to cross the freezing brine.

But ah! the mighty waves that roll
From arctic regions near the pole
Bring not the worst of seamen's woes,
Nor chill their hearts like human foes.

In robes designed to clothe mankind, (3)
Cold, senseless sharks an ambush find; (14)
And through each street, poor Jack to greet,
They roam, professing friendship sweet.

They proffer pleasure, joy, and love,
Names sweet to hear to saints above;

And soon the sailor yields his heart;
For gems like these must bliss impart.

His generous soul intrusts his friends
With all his cash to make amends (16)
For what appears affection sweet,
But which, alas! is counterfeit.

Allured by Sin's delusive power,
Poor seamen sleep in Folly's bower;
And, ere they wake to Reason's call,
The sharks have gulped and swallowed all. (14)

'Tis then they feel that sirens sing
To make remorseful conscience sting; (18)
And, now their dream of bliss is o'er,
They'll plough the seas to sin no more. (19–22)

'Tis thus that seamen tempt in vain
The raging billows of the main: (18)
They spend their days with fright and care,
But fruits of love they never share.

O Lord, may all thy children rise,
And judgments right and true devise!
May seamen's wrongs all lips repeat,
Till justice crowns the mercy-seat!

May every creature, great and small,
Give heed to freedom's earnest call,
And rouse the nation's peers to take
Due means the sailors' yoke to break.

Oh, how can men, and ladies fair,
Refuse the gifts of heaven to share
With sons of want and poverty,
And think to dwell with luxury!

How can they bear to see and hear
Pale Misery plead the scalding tear
Which shuts the light from Sorrow's eye,
And drains Affection's fountain dry.

The homeless sailor ploughs the seas,
While rogues in mansions live at ease.
In toils for them he spends his life;
And yet they say, "He needs no wife."

If truth and justice e'er suggest
That gold might make poor seamen blest,
These selfish mortals idly prate
Of ruin's schemes in Mammon's gate. (156)

Great God! control the human will,
And all such senseless clamors still:
Let not the miser's plea prevail,
Lest myriads more their woes bewail.

When nations rise as God commands,
To break accursed slavery's bands,
He'll give them means to do his will,
And all their best desires fulfil. (214)

Let all our virtuous freemen give
Poor outraged seamen means to live,
And find them cause without delay,
To shout, "Long live America!" (154)

Our nation then shall dwell with peace,
And God shall give us large increase;
For those that list to wisdom's call,
And mend their ways, shall never fall. (216)

When God shall seamen's wants relieve,
And every heart shall cease to grieve,
We'll praise the Lamb for sinners slain,
And send his gospel o'er the main. (105)

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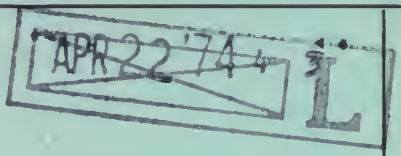

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